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my Loynes are filled with a
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my Loynes are filled with a
sore disease, etc.

8. ——: I roare for the very
of mine heart. ——
——: I haue roared by rea
the disquietnesse of my heart.

This Example warneth vs
to despaire, be the torment
so greate; but alwayse to cry
God, with sure trust for
deliuerance.

1061. f. 8
A 1064 P8

A TREATISE OF FAITH.

Wherein is declared, how a man may liue by Faith, and *finde relief so in all his necessities.*

Applyed especially vnto the vse of *the weakest Christians.*

By EZEKIEL CVLVERVVELL.

The Iust shall liue by Faith.

The seventh Edition, corrected and amended

Ephes. 6. 16.

Aboue all, taking the Shield of Faith.

Rom. 15. 4.

Whatsoever things were written afore-time, were written for our learning, that wee through patience, and comfort of the Scriptures might haue hope.

LONDON,

Printed by *I. D.* for *Hen: Overton*, and are to be sold at his Shop at the entring in of *Popes-head* Alley out of *Lumbard-streete*.

1633.

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RED CROSS STREET
LONDON.

TO ALL GODS People, who haue enjoyed any benefit by my Miniſtery, eſpecially of my Paſtorall Charge.

DEARELY Beloved in the *Lord*, although I cannot but be priuie to my ſelfe, of many defects in diſcharge of my duie, which GOD required at my hands toward you, which I humbly beſeech

the Lord and you to par-
don) yet this hath beene, is
and I hope ſhall be, to th
end of my dayes, my com-
fort, that I haue not labou
red in vaine amongſt you
What were my Labours
and ſucceſſe thereof, I mu
appeale to the Conſcienc
of you who are yet liuing
for you know, that not
few are now at reſt with th
Lord, whoſe holy liues an
happie ends gaue good te-
ſtimony hereof. But to lea
theſe to the wiſe conſiden-
tion of ſuch whom the
may concerne, and to gi
vnto all, to whom theſe pr
ſents ſhall come, a juſt a
count of my proceedin
herein; I doe profeſſe, th
for many yeeres paſt, I hau
h

had my thoughts much exercised about this prime Grace of Faith; (by which alone we receiue all saving grace, and without which, none:) and by long experience, I found through conference with many of diuers sorts, that very few attained to the true knowledg, much lesse to the right vse of faith, either in the assurance of their salvatiõ, or well ordering of their conversation.,

Few attaine either to the true knowledge, or right vse of Faith.,

For to passe over all carnall Protestants, who onely *haue a forme of Godlinesse*, making an outward shew thereof, *and deny the power of it*; in walking after their owne lusts: I haue observed very many, who haue in truth laboured after salva-

1 *Sort.* Carnall Protestants.

2 Sort. tion, yet through want
good direction, haue ma
forſaking of their ſinne,
ground of their beleevin
& ſo building ſuch a weig
tie matter vpon ſo weak
foundation, could nev
come to ſuch certaintie
their ſalvation, or conſta
cie in a holy converſatio
as true Faith would ha
brought them vnto.

3 Sort. Some others I haue ſeen
who being deepely affect
with the ſence of their m
ſery, & knowing that the
is no meanes of recoveri
but by Chriſt, haue deſire
nothing more, then to b
delivered, and reſtored b
him; yet theſe not knowin
the right way how to attai
to Faith, (by which alon

w

we doe receiue Chriſt, and all his benefits) haue ſpent many yeares vnprofitably, and vnfruitfully.

4 Sort.

Others there be, who perſwading themſelues, that they haue Faith, and thereby be quieted from feare of condemnation, yet much wanting the life and power of Faith, neither ſo honour God and their profeſſion, nor in time of tryall finde that ſound peace and comfort, which a liuely Faith would certainely procure. By all which it appeareth, how few they be that haue attained to the true knowledge of Faith, what it is, how it is gotten and increaſed, and how to liue by it.

Want of life and power of Faith, hinder ſoud peace.

Few attaine to the true knowledge of faith.

The conſideration where-

of grieving my ſoule to ſ
ſo many miſtaken in
weightie a matter, and
much labour to be lo
hath beene the chiefe mo
ver of me, to imploy all m
thoughts how this great
vill may be redreſſed.

Whereupon entring in
deeper conſideration, ho
this might be attained,
well perceived, that (ſeei
Gods truth revealed vn
vs in his Word, is the ſo
ground of Faith,) the one
way to get and keepe fait
is to be well acquaint
with Gods Word; in whi
I cannot ſufficiently admi
the wiſedome and loue
GOD, in providing ſu
ſtore of heavenly comfor
to relieue vs in all our
ceſſitie

How to get, and keepe faith.

ceſſities: ſo that had we the knowledge, and the right vſe of them, we ſhould then ſee what were the life of Faith, and the bleſſed eſtate of a Beleever in this world, above all others eſtates though never ſo excellent.

Theſe thus being, I gaue my ſelfe to the ſearch of the Scriptures, to finde out what theſe heavenly comforts were, which God hath ſo aboundantly provided for our reliefe, in all time of need. And to this purpoſe, (with no ſmall labour) haue gathered all the promiſes (as well as I could) out of both the Teſtaments, which being laid together, made a great heape of heavenly treaſure, ſuch as any of vn-

der-

derſtanding, would greatly admire and rejoyce in: and I may in truth profeſſe, I was much affected with the bare reading of them.

But well conſidering, that the naked laying downe of theſe promiſes, would not be ſufficient to direct every one to the right vſe and fit application of them, for the begetting and increaſing of Faith: I haue laboured to draw theſe vnto ſeverall heads, ſuch as in mine opinion may containe all our neceſſities, that at leaſtwiſe the weakeſt ſort may more fitly apply them to their ſeverall vſes, and ſo by Faith bee comforted, when all other helpes fayle them.

If

If in this my labour I haue not ſo ſufficiently ſatisfied the deſires of the moſt judicious: I muſt content my ſelfe, that according to the meaſure of grace receiued, I haue laboured to be helpfull to ſuch as ſtand in need hereof; and haue carefully avoyded, whatſoever I haue thought might hinder their profiting, and ſpecially all controverſies about Faith, and haue plainely ſhewed out of the Scriptures, what I haue conceiued to be the truth; wherein I may haue this defence of my fayling, that I haue not had any guide in this Labour, neyther haue I ſeene any who haue in this way gone before mee; and therefore I entreate

entreate my Reverend bre-
thren in the Miniſterie
whoſe abilities doe far
exceede mine, that the
would perfect this, whic
is but weakely begunne
And for my part, I wi
not ceaſe to pray, tha
this may bee as profitab
to others, as painefull t
my ſelfe, which the Lor
graunt, for his CHRIST
ſake.

EZEKIEL CVLVERVVEL

TO

A TREATISE OF FAITH.

Wherein is declared how a man may *Liue by Faith,* and finde relieſe in all his neceſſities.

IT is a matter much to be lamented, that in this cleare light of the Goſpell ſo few attaine to the right end of the Goſpell, which is to liue by FAITH, as we ſhall ſee by and by further laid open to ſuch as will conſider.

Few attaine the end of the Goſpel.

Vnregenerate.

For to say nothing of all vnregenerate men, who never felt any worke of Faith for their true conversion, and therefore could never finde any sound comfort of their salvation.

The matter that I complaine of is this, That many of Gods children, who haue some true Faith, and hope to be saved by Christ, (as they professe, and others in charitie are so to conceiue of them) doe not enjoy that sweet life & blessed estate in this world, which God their Father hath provided for them, and they full well might attain, were not the fault in themselues.

Regenerate.

Two things

The truth hereof may appear in these two things especially.

1

First, that so few doe hold fast that joy in the holy Ghost which might comfort them ouer all the discouragements of this life, either in forgoing the sweete delights of this world

Small comfort.

or in patient bearing the manifold troubles of this life, which vſually are their portion.

Secondly, That ſo few doe caſt out ſuch a ſweet ſauour of holy converſation, as might make *thoſe that dwell vnder their ſhadow* (as the Prophet ſpeaketh) *to giue a ſent like the Wine of Lebanon, that is, their family to be religious.*

2 Little conſcience.

Hoſ. 14. 8.

Or to ſpeake more plainely, they be not many euen of thoſe who take vpon them the Chriſtian profeſſion, who haue gotten that certaintie of their ſalvation and conſtancy in holy converſation, which might abundantly comfort themſelues, and mooue others to deſire and labour to be like them.

Few profeſſors attaine either to that certainty of ſalvation, or ſuch an holy cõuerſation as they might.

To proue theſe to be ſo, is not hard, the life and practiſe of the moſt of our profeſſors daily witneſſing the truth hereof.

The conſideration of theſe, hath oft and long mooved me,

to seeke how this great evill might be redressed, & to make knowne by Gods Word, how all Gods Children may enjoy this large allowance of their Father, to liue comfortably, and to die happily, so farre as in this vale of misery may be attained, whatsoever shall be said or done to the contrary by any adversary notwithstanding.

Remedie.

This seemeth vnto me, to be notably set out vnto vs in that one sentence, *The just shall liue by Faith*; which for the excellency thereof is often repeated, both in the Old and New Testament, and confirmed by the example of Gods worthy Servants in all ages, as is plentifully to be seene *Hebr.* 11. The true meaning whereof is this, that the man who is now accounted just and righteous before God: being justified & sanctified by Christ as he first was made aliue by the holy Ghost through Faith,

Hab. 2. 3.
Rom. 1. 17.
Gal. 3. 11.
Heb. 10. 38.

To liue by Faith, what?

recei-

receiving Chriſt: ſo likewiſe by the ſame Faith he is to receiue in and from Chriſt, the continuance of this life, both in all comfort that he ſhall receiue all needfull bleſſings; and in all good conſcience, to yeeld vnto God all required obedience: wherein are layd downe two maine pillars of our holy profeſſion.

Comfort.

Conſcience

One: That all grace which we want, is alone in Chriſt, and from him to be received by vs, that it may be ours.

Two maine Pillars of our profeſſion.

The other, That all this grace which is in Chriſt for vs, is made ours only by faith, whereupon followes this our principall concluſion, in this Treatiſe intended; That the onely way to attaine to all comfort in Gods favour, and conſcience to liue a godly life, by which alone our life and death be happie; is to get, keepe, and increaſe this precious gift of faith, whereby

All grace in *Chriſt* made ours by Faith.

Therefore get, keepe, and increaſe faith.

alone *We receiue Chriſt, & in him all things pertaining to life & godlineſſe.* 2 Pet. 1. 3.

Now to come to a more full opening, and ſo to a more plentifull vſe of theſe ſo heavenly matters, eſpecially for ſuch as moſt neede helpe herein: this muſt be layd as the foundation of all this building.

Man created holy & happy, hath by his diſobedience left himſelfe and all his poſteritie.

That man being created of God, perfectly holy and happie, and having by his diſobedience vtterly loſt both, and caſt himſelfe and all his poſteritie into the contrary miſery of ſinne and damnation, ſo that neither he himſelfe, nor any other Creature was able to deliver him out of this miſery, and reſtore him to former happineſſe.

The manner of his delivery.

It pleaſed the Divine Majeſtie to ordaine, that the ſecond Perſon in Trinitie, the onely begotten Sonne of the Father, ſhould aſſume and take to his Divine nature, the Nature of Man,

Man, that ſo he might become a meete Mediatour betweene God and man; to which end the Divine Nature ſanctified the humane Nature which hee tooke, & filled it with all grace for vs; whereby he was made Ieſus Chriſt our Lord, *That of his fulneſſe we might receiue grace for grace*; that is, in ſtead of that grace which God gaue Man by creation, and hee loſt by diſobedience, and God long before promiſed, and ſhaddowed in the Ceremoniall law, and required in the Morall law, in ſtead hereof (I ſay) we haue in Chriſt fully and truely all grace needfull for our ſalvation, and to bring vs to a farre more excellent eſtate then we loſt by our tranſgreſſion.

All grace is from *chriſt*. Iohn 1. 16.

All which are moſt ſufficiently by the Apoſtle drawne to foure heads.

But, *ye are of him in Chriſt Ieſus, who of God is made to vs wiſedome,*

dome, and righteousnesse, and sanctification and redemption. In which Scripture I desire may be obserued, specially these two things, as most pertaining to our purpose.

Two Obseruations.

First, that the Wisedome, Iustification, Sanctification, and Redemption, whereby any sinner, naturally *foolish, guiltie, defiled,* and in *bondage*; is made *wise, justified, sanctified,* and *redeemed*; is all and alone in Christ, who is made of God vnto vs all of these; that is, he himselfe wrought all these things for vs, and giues them freely to vs, and no other way can any man haue any of these, but from and in Christ, as is expressely sayd in the first words of this verse, where it is said, that *yee are of him,* that is, of God in *Christ Iesus*: that is, made by GOD one with Christ, set into him (by Faith) as shall in the second

Christ works all our workes for vs, & giues them freely to vs.

generall

generall poynt bee ſhewed.

The other ſpeciall poynt, which I thinke meete in this forenamed Scripture to be obſerved is this;

2. Obſervation. Many ſeeke to be juſtified by Chriſt, not to be ſanctified by him.

That whereas all who looke to be ſaved by Chriſt, in all the accuſations of their conſcience for any ſinne, doe runne to Chriſt alone for pardon of their ſinne: yet many of them being overcome by their corrupt nature, and ſo falling into ſinne, doe pray to GOD for more grace to mortifie the ſame, and doe purpoſe and ſtriue to maſter it (both which muſt bee done) but theſe men not ſo cleerly ſeeing, that all power to mortifie all ſinne, and to practiſe all good duties, lyeth onely in Chriſt, and muſt from him bee received by vs; that ſo wee may prevaile; herein they faile, that not receiving this power from Chriſt, nor well knowing how, doe loſe much labour, and

in long time get small victory, yea, rather many times their corruptions get strength over them.

Remedie. The chiefe remedie of this evill I take to be this, that as wee obtaine pardon of sinne, and bee justified by applying Christ vnto our selues: so wee in like manner must apply Christ vnto our selues for our sanctification, being no more able to purge our selues, then to justifie our selues.

This is liuely represented vnto vs by the Parable of the vine and of the branches, that as the branch receiues all sap, whereby it is fruitfull, from the vine, so doe wee from CHRIST; therefore hee himselfe saith (*Without me yee can doe nothing*) Iohn 15.5. and to like effect the Apostle speaketh plainely, *neverthelesse I liue, yet not I, but Christ liueth in me.* Gal.2.20.

Reason. The reason hereof is as manifest,

nifeſt, that mans Nature being ſo wholly corrupted, that he hath no inclination, much leſſe abilitie to doe Gods will, Chriſt taking Mans Nature, hath ſo ſanctified it in his owne Perſon, that it is able perfectly to pleaſe God, which puritie of his Nature being in ſome meaſure cõmunicated to vs ſinners, wee are *changed into the ſame Image from glory to glory, even as by the Spirit of the Lord*; which the Apoſtle *Peter* calleth to *be partakers of the Divine Nature.* By all which and the like many, it is evident, that as all our comfort for our full and free juſtification muſt bee had from and in Chriſt alone; ſo all the power whereby wee may mortifie our corruptions, and performe all holy duties, lyeth in Chriſt alone, and muſt be had in and from him. And thus much for the former generall poynt, that all grace we want is in Chriſt.

2 Cor. 3. 18

2 Pet. 1. 4.

Now

2. Of faith.

Now for the second, that Christ, and all grace in him, is receiued by Faith, *Wee are well to weigh the nature of his Faith, what it is, and how it is gotten and kept*, that so we may liue by it: wherein this is to be remembred, that in this businesse, wee haue nothing to doe, but with a true saving Faith, which is vsually tearmed a justifying Faith, not for that it doth properly for any worthinesse in it selfe, or by any efficacie in it, make righteous, but onely for that as a weake hand, it receiveth Christ our righteousnesse, who hath fully wrought all righteousnesse for vs, and freely bestowed it on all those who receiue him by this hand of Faith. Now then to say what this Iustifying Faith is, (howsoever many learned Diuines haue diversly defined, or described it;) I conceiue, the whole summe of it, may thus be

be ſufficiently ſet forth vnto vs.

Iuſtifying Faith is a beliefe of the Goſpell, whereby I receiue Chriſt offered vnto me in the ſame. What Iuſtifying faith is.

This is plainely to be ſeene in this Scripture, among many other, *Iohn* 1. 12. *But as many as receiued him, to them he gaue power to be the ſonnes of God, euen to them that beleeue on his name.* Which I deſire may be well conſidered, for that ſo many be deceiued in this matter of Faith, and that diuerſly: who all by the light of truth may be drawne into the right way, and ſo finde that ſweet and precious fruit of Faith, which ſo few attaine vnto. For the better vnderſtanding whereof, we are to obſerue two ſpeciall points pertaining to the nature of this iuſtifying Faith.

1. *Firſt, what it hath in common with all other kinds of Faith.*

2. *Secondly,*

2. *Secondly, what in ſpeciall whereby it differeth from them all.*

Faith is a beliefe.

For the former, I call it a beliefe, which is a giving credit to that which is ſpoken, whereby a man is aſſured, that it is true which is ſpoken; which aſſurance may be more or leſſe, according to the perſwaſion wee haue of the truth of the ſpeaker.

What is to be beleeved. Goſpell.

Now, the matter to be beleeved, is here ſaid to bee the Goſpell. That is, the glad tydings of Reconciliation made by Chriſt Ieſus betweene God and man, which though it bee diverſly, and in ſundry ſpeeches ſet out vnto vs in holy Scriptures, yet all is moſt ſufficiently contained in this one ſentence delivered by Chriſt himſelfe, *Ioh.3.16 For God ſo loved the world that he gaue his only begotten Sonne, that whoſoever beleeveth in him, ſhould not periſh, but haue everlaſting life;* wherein this

this is evident, that the matter to be beleeved vnto salvation is this: That GOD the Father mooved by nothing but his free loue to mankind lost, hath made a deede of gift and graunt of his Sonne Christ Iesus vnto mankinde, that whosoever of all mankinde, shall receiue this gift by a true and liuely Faith, he shall not perish, but haue everlasting life, which the same Apostle expressely saith, 1 *Ioh.* 5. 11. *This is the record, that God hath given to vs eternall life; and this life is in his Sonne:* meaning, that this it is, which God hath witnessed for vs to beleeue, which *he that doth not, makes God a lyar*; and shall most justly be condemned therefore: this then is the first thing in true Faith to be considered; that every soule to whom GOD sendeth this message of the Gospell, doe truely beleeue and giue credit vnto it to be true, that GOD hath

Matter of Faith.

hath made graunt of Christ to sinners, so that if he accept this grant, he shall be saved. This is that Faith which in Schooles is called Historicall, because it goeth no further then to giue assent and credit to the Story of that which God speaketh to be true, which one may beleeue for another; and therefore this cannot be true justifying Faith, and this may be in those that know they are bidden to the wedding, yet refuse to come: so that though this be necessary to true justifying Faith, yet it is not sufficient: therefore in justifying Faith, there is required another and more speciall worke, namely, *To receiue Christ, and life in him offered in the Gospell,* which was the second generall poynt to be considered in the nature of this justifying Faith; Namely, and beside the assent of the minde and judgement to the truth of the Gospell, wee giue

Historicall faith necessary to justification, but not sufficient.

giue consent with our heart, and will, and so willingly and gladly accept GODS gift of Christ, whereby indeed he is become ours, and wee his: and so we in him *be made partakers of all things pertaining to life and godlinesse*, as the Apostle *Peter* speaketh, where I would haue this specially to be marked, that hee saith, this is by the *knowledge* or *acknowledging* of him, which I vnderstand to be by true Faith, whereby wee know and acknowledge Christ to be ours.

The second speciall work of faith is to receiue Christ offered vs in the Gospel. 2 Pet. 1. 3.

This I the rather obserue, for that I see some honestly minded herein beguiled, to imagine that a man may be a true member of Christ, and so be justified, before he thus actually beleeue, and thereby apprehend Christ. I deny not but that some weake in Faith may feare that they doe not beleeue, and that they haue not apprehended Christ,

No member of *Christ* without Faith.

Christ, when in deed they haue apprehended him, though they feele it not; who may be discerned partly by their heauines, for want of sense of Faith, but especially by their loue they beare to God, shewed manifold wayes, whereof we shall heare more in the tryall of Faith.

8. Signes of weak faith.

But that hee who never apprehended Christ by beleeving, should ordinarily be a member of Christ, I cannot see; sure I am, the Scripture constantly speakes otherwise, as *Iohn* 1. 12. *As many as receiued him, to them he gaue power to be the sonnes of God, even to them that beleeue in his name.* And to like effect often, that *we are all the children of God by Faith in Christ Iesus.* Gal. 3. 26. *That we liue by the Faith of the Sonne of God.* Gal. 2. 20. *That Christ dwelleth in our hearts by Faith.* Eph. 3. 17.

In which and the like many, it is evident, that Faith is the Instrument whereby wee receiue

ceiue Christ our righteousnesse and life. And this is the constant opinion of all sound Diuines, (so farre as I know.)

Thus then wee see that the very nature of Faith consisteth in the true acceptatiō of Christ, proclaimed in the Gospell.

How Faith is gotten.

Now followeth to be considered how this Faith is to bee obtained and increased, that so we may liue by it, wherein we haue two poynts to be obserued.

2. Poynts.

1. *First, what is the ground of Faith?*

2. *Secondly, how Faith is hereon builded.*

But before, this blocke (at which so many stumble) is to bee remooued. That wee yet speake not how a man that hath Faith may know it to be so (whereof more in due place) but how one that indeed hath not *apprehended Christ by Faith, may attaine vnto it.* So that one-

Note here how wee know wee haue Faith.

ly

ly wee seeke the causes which beget this Faith, not the effects of Faith, which onely proue we haue it.

Causes and effects of Faith differing.

Many not discerning this difference, doe much mistake, and being asked what caused them to beleeue, they say, because they haue truely repented, and changed their course of life, which if it proceed not from Faith, is not so much as a sound proofe of Faith, much lesse can it be any cause to draw them to beleeue.

By which mistaking it comes to passe, that such persons building their Faith vpon their life (which is subiect to many changes) can never haue sound and stedfast constant opinion at the best. We haue neede therefore to looke for a more sure ground where to build our Faith, which must stand against so many and mightie stormes, wherewith it is so vsually assaulted.

The

The onely firme ground of this saving Faith, is Gods truth, revealed in his Word, as is plainely taught, *Rom.* 10. 17. *So then Faith commeth by hearing, and hearing by the Word of God.* And so likewise it is sayd of the *Ephes.* 1. 13. *That they by hearing the Word of Truth, the Gospell of Salvation, beleeved*; which is as manifest to reason, in that there is not any thing in Heaven or in Earth, which can testifie to vs such good will in God to saue vs; but wee must haue Gods owne Word to witnesse this vnto vs, and all little enough. It is a matter so incredible, that the holy and just GOD, who cannot abide any iniquitie, but will certainely giue to every sin his due punishment, yet of his owne free mercie hath given and granted to poore sinners eternall life.

The onely ground of Faith, is Gods truth. Reason why?

Reason.

Heb. 2. 2.

Therefore hath the Lord so often, and so evidently spoken

no

no lesse, that he might thereby moue vs to beleeue, expresly affirming, This is that which is testified: *That God hath given vs eternall life, and this life is in his Sonne.* For our further confirmation wherein it is said *ver.* 7. that this is witnessed both *by three witnesses in Heaven.* The first, *the Father*; the second, *the Word*: that is, *the Son of God, the second person in Trinity*; the third, *the holy Ghost*: which three be one Divine Nature, and testifie the same things: as also by three witnesses on earth, all which be in every true beleever; and none else. The first, *the Spirit*; the second, *the Water*; the third, *the Blond*; *Which agree in one, witnessing the same things*: whereby are meant by the first, our Spirit; by the second, our sanctification; and by the third, our justification; that in the mouth of so many witnesses, this truth, which of all others is

1 Ioh. 5. 11

Three witnesses in heaven.

Three witnesses on earth;

is the greateſt (yet moſt hardly receiued) may ſtand ſure for the conſolation of all beleeuers, and conuiction of all vnbeleeuers, &c.

To which is further added, *verſ.* 10. *He that beleeueth in the Sonne of God, hath the witneſſe in himſelf, he that beleeueth not God, hath made him a lyar, becauſe he beleeued not the record which God witneſſed of his Sonne.* *Verſ.* 10.

The ſelfe-ſame Word of Life is in ſundry other Scriptures publiſhed vnto vs, becauſe the Lord knoweth wee haue neede to heare of it continually, wee are ſo full of doubting in time of temptation: therefore our Saviour himſelfe proclaimeth this glad tydings, *Iohn* 3. 16. *For God ſo loued the World, that he hath giuen his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life:* & *ve.* 17. *For God ſent not his Sonne into the world, to condemne*

condemne the world, but that the world through him might be saued.

So likewise *Ioh.* 12. 47. *I came not to condemne the world, but to saue the world.*

Againe, 1 *Ioh.* 2. 2. *If any man sin, we haue an Advocate with the Father, Iesus Christ the Iust.* vers. 3. *And he is the Reconciliation for our sinnes, and not for ours only, but for the sins of the whole world.*

And Ioh. 1. 29. *Behold the lamb of God, which taketh away the sin of the world.*

So the Apostle saith, 2 *Cor.* 5. 19. *For God was in Christ reconciling the world vnto himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.*

In all which, and many other Scriptures, this is manifest, that GOD in his Word hath made a generall offer of salvation in *Christ*, and inviteth all (to whom he sendeth his servants the Preachers of his Gospell) to

to come to Christ; that they might be saved, as is plaine in the Parable of the Wedding, which is therefore called the Gospell, that is, good newes: because it bringeth forth this glad tydings of *great joy that shal be to all people*, as the Angels of the Lord told the Shepheards at the birth of Christ, *Luk.* 2. 10. Mat. 22. 1

And this is the same which our Lord Iesus himselfe, after he had finished his whole work of mans Redemption here on earth, and was to ascend vp to his Father, to prepare a place for all his members, commaunded his Apostles, and so consequently gaue in commission to all their successors the Preachers of the Gospell, to proclaime and *publish this Gospell to every creature*: that is, to every man and woman, that so every soule, to whom the sound of the Gospell should come, might haue sufficient ground whereon Mark 16. 15.

to build their Faith & be saved, or be made without excuse, *for neglecting so great salvation which at the first began to be Preached by the Lord, and after was confirmed by vs that heard him*, Heb. 2. 3. This then is the onely ground whereon saving Faith is builded.

Why many beleeue not.

Namely, this generall pardon proclaimed in the Gospell to poore sinners, which I haue very plentifully proved, for that is not well considered by many who faine would beleeue, yet being ignorant hereof, doe long time pine away with griefe, for that they see nothing which might make them (being so rife in their owne eyes) so bold as to beleeue that there is any such loue in God towards them, as to giue Christ vnto them.

Others more dangerously presume of Gods favour, without any such ground wherein they build their perswasion, but one-

ly on the outward change of their life, which often is found deceitfull, as was before ſhewed.

Now followeth how a poore ſinner (yet void of ſaving grace, & finding nothing in himſelfe, which may make him bold to beleeue) may build vpon this ground, that ſo he may attaine to true Faith, whereunto theſe three conſiderations be neceſſary. How to build Faith, on the word. Three conſiderations.

First, *What is ſaid.*

Secondly, *To whom?*

Thirdly, *By whom*, that ſo he may haue good warrant to beleeue that hee ſhall enjoy this mercy offered.

For the former, the poore diſtreſſed ſinner is to weigh with himſelfe, that in this Goſpell, and glad tydings of ſalvation, is proclaimed and freely offered forgiuneſſe of ſinnes through Chriſt, as is plaine by the Apoſtle *Paul* his preaching to them. What is ſaid.

at Antioch, Act. 13. 38. *Be it knowne vnto you therefore, men & brethren, that through this man is preached vnto you forgiuenesse of sinnes*; where, as in all the former Scriptures, and in many others, Christ and all his benefits for our justification, sanctification, and full glorification is the matter offered, which being that which every humbled sinner most desireth, how can it be but welcome newes to heare that there are such things prepared and offered as he most desireth, which must needs moue him oft to sigh for the same, and say, Oh that I might once haue my part in this inestimable treasure: but presently comes into his minde his owne vnworthinesse, which driues him as farre backe from all hope, that ever any such as he should haue part therein, wherein many a poore Soule doth remaine a long season, because

Our owne unworthines a maine let to faith.

cause hee cannot see any thing which might make him bolde to beleeue, that there is any such benefit prepared for him.

2 To whom

For remedy whereof, he is in the second place deepely to weigh this wonderfull mercie of God, who so freely offers this great benefit of Christ, and all his merites, not to the righteous, but to sinners; yea, to all without exception, to whom the Gospell commeth, as wee haue seene in the former Scriptures, where the ground of faith was layd; And because such as haue most feeling of their sins, are most fearfull, and hardliest brought to beleeue that this is tendered to them: therefore are they more especially called, as appeareth, *Mat.* 11. 28.

The Laden with sinne be pecially called,

Where Christ himselfe having proclaimed, that all things are delivered to him of his Father; meaning as else-where, that all *power is giuē to him, wher-*

Mat. 28. 18. Heb 7. 27.

by hee is perfectly able to saue all them that come vnto God by him, inviteth all that *labour* and are *heauy lade to come vnto him,* promising that hee will *ease them;* whereby every poore sinner, who feeles his wofull estate by reason of his sinne, and Gods curse hanging over his head for the same, may certainly know that hee is the partie whom Christ calleth to come to him, and to whom this benefite of Christ and Salvation in him is freely offered, that so he may be somewhat more raised vp, to conceiue hope, that he shall in due time enjoy the same; to which and every one who faine would beleeue, is to consider, that as there is no grace in any, why he should hope for such favour at Gods hands; (for Gods mercy in preparing and offering his Sonne a redemption for sinners, is all together free and vndeserved) so on the other side,

Gods grace is free.

side, there is no sinne which ought to hinder any one from receiving pardon so freely offered vnto him: but rather as the greatnesse of the disease should more hasten the sicke to seeke to such a Physition as can cure all diseases, and not keepe backe such as be called to be cured: so no hainousnesse of sinne should driue any from comming to Christ (who is able and willing to cure all that come vnto him) but rather hasten the poore sinner more speedily to come to Christ, and so much the more, for that Christ shall haue greater glory in pardoning great offenders, and more loue from them being pardoned. As a Physition shall haue more credite in curing great than small diseases. So then the maine thing that must moue and draw a poore sinner to come to Christ to be eased, is the free mercy of God offering Christ

A fit comparison.

What must moue a sinner to come to Christ.

without exception to all that being laden would be eased, which every one must apply to himselfe, that seeing it hath so pleased God to send these glad tydings to him, to call him, command, and beseech him to receiue his grace offered: therefore he neede not feare, but may boldly beleeue & receiue Christ offered to him, as wee shall further heare by and by.

3 Who promiseth.

For our further helpe, wherein, in the third place it shall be highly needfull, well to weigh who it is that maketh this great offer vnto miserable sinners; even God himselfe, who is both 1. *able*, and 2. *willing*, and 3. *faithfull*, to performe what hee promiseth; all which are so manifest that they neede no proofe for the truth of them.

But we haue neede oft to set them before vs for our vse, to strēgthē our Faith in making vs more boldly to relie on Christ.

To

To this end are specified these testimonies of GODS power, mercy, and truth so often repeated in the Scriptures, that we might haue them ever before vs to vphold vs against our doubtings and feares, whereof our nature is full; for though in generall none will deny but God is Almightie, yet it may appeare in all ages, not onely the wicked, but even Gods children haue doubted of Gods power, as though he was not able to helpe them, as it is evident in Gods people in the Wildernesse, in their often murmurings through their distrust of Gods power, *Can God furnish a Table in the Wildernes.* For this cause was the Lord so often constrained to oppose his Almightie power against their distrust. As for *Sarahs* laughing, thinking it impossible shee should haue a childe, the Lord said to *Abraham, Is any thing*

1 Gods power.

Gods power often called into question even by the godly.

Psal. 78. 19.

Gen. 18. 14.

hard or impossible to God. And a-
Num. 11. 23 gaine to *Moses* objecting. *Whether all the fish in the Sea should be gathered for food for Israel in the Wildernesse. The Lord answered: Is the Lords hand waxed short, thou shalt see whether my words shall come to passe or not.*
One cause of vnbeleefe. And the like many, whereby it appeares to be a great cause of vnbeleefe, that looking too much vpon the impossibilities, which are apparent to vs, and not opposing to them Gods power, we so despaire of helpe, as is most sensible to be seene in poore afflicted consciences, whose chiefest feare and doubts are, that their sinnes are greater than can be forgiven, and they thinke it an impossibilitie for such as they are to be saved.

Who now knowing by Gods owne Word, that Salvation in Christ is freely offered and proclaimed even to them, though never so vile and vnworthy and

that

that by God himselfe, who is of all power in *Heaven and Earth to doe whatsoever he will*, and to whom nothing is impossible; this may bring the afflicted and despairing sinner at least thus farre as to say, Then it may be, God will be mercifull vnto me, wherein I doubt not may bee found some true faith in apprehēding the mercy offred, though so weake as cannot be discerned or felt by the beleever himselfe, and this I should take to be the lowest degree of faith.

Psa 115. 3. 135. 6. Ier 32. 17.

Weakest Faith.

For the further strengthening whereof, it shall be much availeable for all such as yet feele not their Faith, and for every weake beleever, to cast their eyes vpon the wonderfull mercy & goodnesse of God, which alone maketh him so loth to cast away any poore sinner, and willing to saue even his enemies, and ranke traytours against his high Majestie. Here if

2. Goodnesse and mercy of God.

if ever, is a fit place for all such Scriptures, as set out Gods mercy to moue sinners the more to perswade them to beleeue, as that of *Ezek.* 33. 11. where the Lord sweareth by himselfe; saying, *As I liue, saith the Lord, I haue no pleasure in the death of the wicked, but that the wicked turne from his way and liue: turne yee, turne ye from your euill wayes, for why will yee dye ô house of Israel.* And to like effect is that of S. *Peter, That God is not willing that any should perish, but that all should come to repentance.*

2 Pet. 3 9.

Obserue.

Which Scriptures and many the like, are not to be vnderstood of Gods determining will and decree, but of his reuealed and approuing will, which he would haue vs to know and beleeue, that thereby wee might bee drawne to rest our selues vpon him for saluation, which whosoeuer (though neuer so great sinner) shall doe, he shall not

not perish, but haue everlasting life.

This then is that sure foundation of Faith, whereon all that truely beleeue doe build: namely, the rich and free mercy of God revealed in the Gospell, whereby all that shall bee saved be drawne thankefully to accept this mercy so freely offered to them being yet starke dead in their sinnes, and voyde of all saving grace; and therefore all they who looking into themselues, and finding nothing to draw them, but all to driue them from hope of life, are often and much to set before them this vnspeakable and vnvaluable mercie of Almightie God as in preparing such a remedie for all our miseries; so in making so free a grant thereof in the Gospell to all sinners, excepting none. And now more specially in tendring it to them: so that they may boldly accept this.

Foundation of Faith.

this mercy in Chriſt offered to them, and ſhall not ſin but pleaſe God herein, that thereby they may be drawne on in a further degree to beleeue to finde mercy at Gods hands: whereunto if one thing be added, I ſee not what can be wanting to make the ſinner bold to lay hold vpon Chriſt, with all his merits ſo freely offered to him by God, who is ſo able and willing to beſtow *Chriſt even vpon his* enemies.

3. Gods truth.

This one thing I meane, is *Gods truth* and faithfulneſſe in performing with his hand whatſoever commeth out of his mouth; as *David* and *Salomon* oft profeſſed, which howſoever (as before I ſpeake of Gods power) it is confeſſed of all, that God is both faithfull and juſt in all his promiſes, yet nothing is more common then in time of tryall to diſtruſt, and feare, God will not be as good

Too common a vice to call into queſtion Gods truth.

as

as his Word at last, whatsoever was said, wee feare we shall perish; we neede not seeke for proofe hereof; which is so recorded in the liues of the most worthy seruants of God, who are otherwise highly commended for their Faith: he that hath any in-sight into himselfe may see too much of this in himself, how readie we are to call into question Gods truth, when God deferreth the helpe wee looked for.

To passe by all others, and to see this in the matter wee haue in hand: from whence is it, that so few of those that be truly humbled in the sight of their misery, who know and desire Christ; yea more, who haue heard and in generall beleeved the Gospell that it is the glad tydings of salvation, that Christ bids all that be heavie laden to come vnto him, and hee will ease them? what is the cause, I say,

Why so few humbled, beleeue.

say, that so few of these doe so lay hold on Gods Word, as to beleeue and to rest assured of their salvation by Christ?

I know no better answere then this, that when it comes to our selues, we cannot beleeue God will performe his Word to vs; some thing or other will be objected by our vnbeleeving hearts, why wee may not beleeue, against all which we haue no other Buckler to hold out but Gods truth, as *Ps.* 91.4. *His truth shall be thy Shield & Buckler*; which is such, that he cannot lye nor deceiue. To this end it is that God is called [a] *the God of Truth*; Christ [b] *the faithfull and true witnesse*; the holy Ghost [c] *the Spirit of Truth*; The Gospel [d] *the Word of Truth*; that when our faithlesse hearts shall stagger and doubt, whether that shall be which God hath spoken, we may stay our selues vpon this immoueable Rocke (*God is faithfull.*)

[a] Psal. 31.5.
[b] Reu. 3.14
[c] Ioh. 14.17
[d] Ephes. 1.13

1 Cor. 1.7

faithfull.) As often it is repeated to ſtrengthen our weake Faith. This then remaineth for the ſetling of the heart of the weake in Faith.

1 Cor. 10. 13. 1 Theſ. 5. 14.

That ſo oft as doubts ariſe concerning his Salvation by Chriſt, whether God ſo loue him, that he hath given him his onely begotten Sonne, that he beleeving might not periſh, but haue everlaſting life, he hath no other thing in the world to perſwade him but this, that *God, (who cannot lie)* hath ſaid it, and therefore he may & ought to beleeue, that Chriſt and all his benefits are his; wherein the more to mooue him both what a great ſinne it is, not to beleeue, no leſſe then *to make God a lyar*, as the Apoſtle *Iohn* expreſly ſpeaketh, & alſo what fearefull puniſhment it procureth, even a certaine and remedileſſe condemnation, as our Saviour himſelfe denounceth.

Tit. 1. 2.

1 What a great ſinne not to beleeue.

b Ioh. 5. 10
2 What danger. Iohn 3 18

By

How true Fait is begotten & increased.

By these and the like considerations is true Faith, both first begotten, and afterwards increased in all those that shall be saved, which I haue more fully laid open, not onely for that it is the most principall matter to be regarded, concerning true saving Faith; namely, how he that hath it not, may attaine to it.

Most needfull to get Faith.

Many seeke for markes of Faith in vaine.

But also, for that it is, if not the least knowne and laboured for, yet least attained vnto. For I haue obserued many very inquisitiue for some markes of Faith, who never so much as knew any thing which might draw them effectually to beleeue.

And therefore now to end this point concerning the right and orderly way, whereby an vnbeleever is brought to true and saving Faith, my advise is to all that finde their Faith weake, and consequently their liues

liues much out of frame, that firſt they take good heede whereupon they build their Faith, and that vpon Gods mercy and truth reuealed in the Goſpell, which neuer changing are a ſure foundation; and not vpon their owne change which oft is deceitfull, and at beſt variable, and indeed is onely an effect and fruit of Faith, accordingly ſhewing the ſtrength and weakeneſſe of our Faith, and can by no meanes be made any cauſe thereof.

Build Faith on Gods truth.

Change of life an effect, but no cauſe of Faith.

Thus haue we ſeene both what this Faith is whereby the juſt doe liue, and by what meanes it is attained.

Now leaſt any ſhould gather out of the former, that any man may by his owne indevour, vſing theſe meanes, attaine to Faith; I thinke meete to adde this, that although it be Gods will and commandement to all, to whom he ſendeth his Goſpel,

Faith is not mans power, but wrought by Gods spirit.

pel, that they should beleeue and receiue Christ offered vnto them, and therefore it is the dutie of every one so to doe, and it is their sinne, and shall be their condemnation who doe not thus, as hath beene said in all respects; yet such is the corruption of all mankinde by *Adams* fall, that not one soule hath either will or power to receiue his grace in Christ offered vnto him. [a] *For God hath shut vp all in vnbeliefe, that he might haue mercy vpon all*; and [b] *so many beleeued as were ordained to eternall life*, and [c] *Faith is the gift of God*, & [d] *none can come to Christ except the Father draw him.* Which is wisely disposed by God, that no man might haue cause to glory in himselfe, but that the glory of mans saluation may be given to God. From whence it commeth, that besides this common fauour of saluatiō in Christ tendred of all in the Gospell;

[a] Rom. 11 32.
[b] Act. 13. 48
[c] Ephe. 2. 8
[d] Ioh. 6. 44.
1 Cor. 1. 31

yea,

yea, and besides the common gifts of the Spirit which many receiue, who never received Christ by Faith. As knowledge both of mans misery and the remedie thereof; sorrow for the one, and desire of the other; with such others (besides these I say) God in a speciall grace "doth giue his holy Spirit to "all that shall be saved, who "doth inwardly draw and en- "cline their hearts to beleeue "Gods free and gracious pro- "mises, and so thankefully to "accept Christ offered vnto "them, whereby indeede they "be truely made partakers of "Christ, and all his benefits, and "thereby be justified and sanc- "tified, and shall be fully and "everlastingly glorified.

The worke of Gods Spirit in such as shall be saved.

And thus is a poore sinner by Faith made the childe of God, and heire of Glory. Now before wee proceede to our principall intention, to shew how this justified

stified man may liue by his faith. It shall not bee lost labour to shew how this may be knowne of any, that he hath this true Faith, and how every true beleever may be able to proue that he doth so, this certaine and infallible knowledge in any man that he hath true Faith, *Riseth iointly from the causes and effects thereof*, and not from either apart, as shall be shewed.

How it is knowne a man hath this Faith.

Causes of Faith.

Vnder the causes I comprehend all that worke of GOD, whereby he worketh Faith in any, which standeth specially in these three things.

1. Inlightning.

1. That God by his Word and Spirit first enlightneth the vnderstanding, truely to conceiue the Doctrine of mans miserie, and of his full recouery by Christ.

2 Moouing the affections.

2. Secondly, By the same meanes he worketh in his heart, both such sound sorrow for his miserie, and feruent desire af-

ter

ter Christ the remedie, that he can never beat quiet till he enjoy Christ.

3. Thirdly, God so manifesteth his loue in freely offering Christ with all his benefits to him a poore sinner, that thereby he drawes him so to giue credit to God therein; that he gladly accepts CHRIST offered vnto him. These three workes of GOD, whosoeuer findeth to haue been wrought in himselfe, he may thereby know certainly he hath Faith. But without these, what change of life soeuer may be conceiued, there can be no certaintie of Faith, and therefore I againe advise, that this be first and especially looked vnto for our comfort, wherein that none be deceiued with shewes of these in stead of substance, I take these to be true notes of soundnesse. For the first of an lightning there can be no doubt,

3 Drawing to beleeue.

Notes of soundnesse.

For

2 Triall of sorrow.

For the second of sorrow, seeing the causes still remaine, namely, corruption and affliction, therefore this sorrow must cõtinue to our liues end, though in a different manner, now mingled with comfort; whereas the former before Faith could haue none.

False sorrow drieth up.

Whereas on the other side, the sorrow that quite drieth vp, was never found, as it is to be seene in many, who being once deeply afflicted, and in great heavinesse for their miserable estate, afterward comming to some comfort, are growne so secure and senseless, that having no true griefe or remorse for their daily corruptions, content themselues, that they were once cast downe. Whose liues as they be foule and full of blottes, so their ends bee fearefull, either senseless or vncomfortable: so dangerous it is, to quench

Fearefull to grow secure after sorrow for sinne.

the

the Spirit in any part.

Againe, for the tryall of our desires after Christ, to proove that they be not sudden flashes, this is a certaine marke of soundnesse; that the more wee taste of Christ, the more wee covet him. As the Apostle *Peter* exhorteth all that be newborne; *If so be they have tasted how sweet the Lord is*, and this is that holy *hunger after righteousnes*, to which our Lord Iesus promiseth blessednesse, which many mistake, for such a desire as going before all faith, hath no promise of blessednesse.

3 Triall of our desire.

True desire will not bee satisfied.

1 Pet. 2. 1, 2 Mat. 5. 6. Holy hunger.

And great reason there is hereof, why all true beleevers should more and more thus hunger after Christ, for that whiles we *live here wee receive but the first fruits onely, and wee have but an earnest penny of that fulnesse wee shall have*, and therefore wee cannot bee fully satisfied with that wee

Why our hunger after Christ should bee constant.

haue receiued, but ſtill deſire more.

4. Triall of Faith.

Laſtly, for the tryall of the third worke of God, whereby hee worketh Faith, that any may know God hath wrought this in him indeed and in truth, and not in conceit and opinion (wherein many bee deceiued,) I take this to be moſt infallible in the weakeſt of thoſe who may know they beleeue, that though in temptations they be driuen from their hold, yet afterward they returne vnto their reſt, and finde Gods holy ſpirit drawing them yet to beleeue in God becauſe of his word, which though it bee weake yet it is true Faith; and not that wauering which hath no Faith in it.

Difference betweene Faith and wauering.

Simile.

As may bee laid open by a plaine compariſon, for the weaker ſort. In a paire of gold weights when they be emptie, either ballance will hang wa-

vering

vering and not rest on either side: but if a graine be put into one aboue the other, it will weigh it downe, yet so as the winde or a little jogge may set it vp; but if it be left alone, the graine will weigh it downe, and so hold it: so is it betweene weake Faith and wavering. When there is any credit given and so any resting on Gods word after temptation, there is true faith; but where there is nothing but hanging in suspence, and vncertainty; that is wavering, *which cannot looke to obtaine any thing*, as the Apostle *Iames* speaketh. Thus by the causes is every one to try himselfe, whether true faith haue beene wrought in him; which indeed are the more certaine proofes, though not so easily seene.

Iames 1. 7.

Now follow the proofes taken from the effects and fruits of Faith, which be more mani-

Proofes from effects

feſt, but not ſo certaine, vnleſſe it be alſo as manifeſt that they come from faith.

Two chiefe effects, joy, and loue.

To make this plaine to thoſe for whoſe ſakes I write theſe (that is, weake beleevers:) The principall effects of Faith, be joy and loue; joy in the benefit, and loue to God the Author of it. Theſe bee ſuch as a man may eaſily ſee whether he hath them in him or no. But if any man can ſay hee hath joy of his ſalvation, and loues God for it; to ſay nothing yet of the truth of theſe, vnleſſe hee can proove that theſe grow out of the tree of Faith; they can no more proue that he hath Faith, then fruit growing on one tree, can proue another tree to bee good. For wee ſhall ſee that both theſe and many other ſuppoſed fruits of Faith, are nothing leſſe, but are baſtard fruits, and meere naturall affections: I meane ſuch as may be in

Tree of faith.

Baſtard fruit

in a naturall man not regenerated, but onely enlightned, and wrought by such a working of the Spirit as may be in a reprobate: And therefore neither these nor any other change of life can be proofes of Faith, further then it is manifest they come from Faith.

The ignorance of this, deceiveth many who build their Faith on these, whereas true fruits grow from Faith.

Danger of error.

But to come to the tryall of our Faith by the effects thereof, which though they be many, yet may be all contained vnder this one, of receiving the Spirit; not as a stranger to doe some worke and so to depart, but as an Inhabitant to dwell with vs for ever. And therefore this is set downe as the vnseparable marke of true receiving Christ, which is onely by Faith. This is manifest in the Epistle of *Iohn*, *Hereby we*

Triall by the Spirit not dwelling in vs as a stranger, but as an Inhabitant.

1 Cor. 6. 19

1 Ioh. 4. 13

know that we dwell in him & he in us, because he hath given us of his Spirit: and to like effect in the Gal. 4. 6. *Galatians*; *And because yee are Sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba Father.* Againe in *Galatians* 3. 2. Gal. 3. 2. Which is manifest by all experience: for when God vouchsafeth effectually to call any to imbrace Christ, hee sent immediately vpon such his holy Spirit, which at first was in extraordinary manner, as in the *Acts*, Act. 10. 44 but afterwards in ordinary manner, as in the *Ephesians*, Ephe. 1. 13. where it is sayd: *That they after they beleeved were sealed with that holy Spirit of promise, which is the earnest of our inheritance, vntill the redemption of the purchased possessiō, vnto the praise of his glory.* So then every one that will proove that hee hath truely beleeved, must be able to shew that he is thus sealed with the holy Spirit promised to all beleevers.

The

The Spirit is knowne by his working, which though manifold, yet in this case may well be contained vnder these two Ioy and Loue (as wee before said:) in regard whereof, this grace of the Spirit is not vnfitly compared to Fire, which hath 2. properties; Light, and Heate; which though they be vnseparable, so that where fire is, both these must needs bee, yet they are not both alike sensible; for oft the heate of fire may be felt, when no light can be seene. So is it with these of Ioy, and Loue; especially in weake beleevers; who though their faith be so covered vnder their corruptions that they cannot oft times haue such sight thereof, as might breed ioy and comfort in their salvation, yet their loue to God can never be so quenched, that they shall feele no heate in it. But if they shall be well tryed what hearte

How the Spirit is knowne.

As fire.

Weake beleeuers.

they beare to God, it cannot be hid, but they beare a loving affection to him, approving of all that hee doth to bee well done; yea, though hee should condemne them, being grieved for offending him, and very desirous to please him. All which and many the like bee evident proofes of their true loue to God, whereby they may prooue that there is in them some perswasion of Gods loue towards them, which cannot bee without true Faith, though Faith in it selfe, much lesse the joy therein cannot bee seene. And this I judge to bee the clearest proofe which a weake beleever may haue, that he hath any Faith; which I desire the more may be regarded, for that in my best experience I haue ever found nothing more available to comfort a truely afflicted conscience, (that is, one whose heart is oppressed with

Certaine proofes of true loue to God.

Best comfort to weak consciences

with sorrow, for that seeing his misery, and desiring Christ his onely remedie; yet cannot beleeue, at least cannot see he doth beleeue.

To returne then to these effects of Gods Spirit, whereby it is manifest who hath the Spirit of God dwelling in him; Every one must examine his owne heart, what sound joy and comfort hee hath of his salvation by Christ, and what true loue he beareth to God for the same; which two be as the two maine Armes of the tree of Life, from whence doe issue & spring all other branches of a godly life.

Ioy & Loue the two armes of the tree of life.

From the former, that is, the joy of Faith, doth grow all comfort in God, that we shall receiue from him in due time and measure all needfull blessings. From loue proceedeth a carefull conscience to yeeld God all cheerefull obedience,

Ioy.

Loue.

both in duty towards God, and towards our neighbour: in all which whosoever hath no part hee may thereby know, that as yet he hath not received Gods Spirit, but on the other side, if any man doe finde these in him, and his heart doe not beguile him, hee may haue boldnesse, that he is a true liuing member of Christ.

Many deceiued.

But for so much as this is too too common, that many bee deeply deceiued, on both sides some (and these the fewer and better sort mistrusting themselues) that these are not in truth in them, and so fearing they haue not truely received the Spirit, and therefore are none of Christ; when as in deede and in truth they haue both, whose case is good though they see it not, and so remaine vncomfortable.

Mistrust yet safe.

Others, the greater and worser sort doe flatter themselues,

Presume

that

that they haue these and such other fruits of the Spirit, and so haue true Faith in Christ, and Salvation, when indeed they haue none of these in truth, but vaine shadowes of them.

It is a matter exceeding needfull, to set downe some plaine and infallible markes of soundnesse, whereby every one may be able to discerne of his estate, whether he haue rightly received the grace of God or no, that hereby the sound-hearted (though weake and full of doubts) may be quieted, if not comforted; and the proud Hypocrites and presumptuous professor may be discovered and discomforted; wherein great care is to be had, that the gate be not made too wide to let in the Libertine and loose-liver, or too straight to shut out the poorest and weakest beleever.

Great care needfull.

Care, that the gate be not made to wide, nor to strait.

1 One especiall marke of a sound heart I haue observed (chiefely

Markes of soundnesse.

1 Feare of being deceived makes carefull.

(chiefely in young Christians, and weake beleevers) is a godly jealousie of being deceived with false Faith, Ioy, and Loue, which maketh them carefull to examine themselues, and willing to be tryed by others; yea they bee earnest with God to try them, to discover to them the false-hood or weakenesse of their hearts, that both may be reformed: whereas on the other side, the vnsound heart will not be tryed, but as he flatters himselfe all is well, so hee takes it very ill to be suspected by others.

Presumptuous loth to be tryed.

2 Poore in Spirit.

2 Another note that the grace wee haue recived is true and not counterfeit, is this; that vpon search, finding that we haue some sorrow for our frailties, and some desires of being cleansed by Christ, and some faith and hope therein, with some Ioy and Loue to God for the same; yet we haue withall

withall such a sight of our pouertie in all of these, as makes vs often mourne for our wants, and to thinke so meanely of our selues, that wee highly esteeme the graces of God in others, and for our owne parts desire and labour for nothing more, then to haue all these increased in vs. These and the like be the humble thoughts and desires of those that haue truely tasted of Gods grace.

Meane esteeme of our selues.

Humble thoughts beseeme beleevers.

But they who thinke every little pricke to be deepe wounding, or carnall and worldly sorrow to be the true godly sorrow, and their vaine wishes to bee fervent desires, their fantasies to bee faith, and so for all the rest of Gods gifts bestowed vpon them; doe dote vpon them, and their happinesse in them, and so liue merrily, casting away all mourning for their manifold corruptions, and be very busie in censuring of others,

Proud dote

others, and advancing themselues: and now being full doe take their ease, & grow slothfull in holy exercises, (especially in private) these I say, and such like, are farre from true regeneration, and might, if they were not blinded, see their estate more dangerous then such as never saw the light.

3. Sinceritie

3 A third marke of a true Israelite, such as *Nathaniel* was, in whom was no guile, may bee this; That hee is the same inwardly, and in shew: as the Apostle speaketh of the *Iew*, and of Circumcision, so may we of a Christian: and of Baptisme; *that it must not be outward only, and in the flesh, but inward of the heart, in the Spirit, not in the letter; whose praise is not of men, but of God.* Whereby appeareth that all such who onely make a faire shew of Faith and Loue, when in truth these bee not in them,

Rom. 2. 8. 2.

Who be hypocrits.

them, these bee plaine Hypocrites, so farre from happinesse as they be from sinceritie.

4 Lastly, to end this poynt, great evidence may be had, that our profession is sincere and not fained, *from our obedience to Gods Commandements, and that two wayes, partly from the matter partly from the manner.* In either of which we shall see apparant difference betweene the childe of God, and him that is only in shew.

4. Obedience in matter & manner.

For the former, the true childe of God from his heart hateth all sinne, which he knoweth to bee sinne; yea, those sinnes most, which most annoy him, and such as his corrupt nature is most inclinable vnto: and contrarily in his heart desireth to please God in all things, and so in truth laboreth chiefly to yeeld obedience to God in those duties to which naturally he is most vnwilling, and so

Hate all sin.

so indeed doth mortifie the flesh when it would most raign over him.

Carnall cherish sin.

The carnall Protestant on the other side, will ever haue some sinne so sweet, that hee hides it like Sugar-candy vnder his tongue, and cannot forgoe it, and hee must be borne with in such sinnes as are most pleasing to his nature; as the proud person in his pride, the voluptuous in his sinfull gaine, which shewes that their heart is false, and doe leaue some sinne for by-respects; for did they in truth hate sinne, because it is sinne, and offendeth God, they would hate one as well as another.

Partialitie.

So againe, he that pretendeth conscience in some duties commaunded, and wilfully neglecteth others, which hee knoweth God requireth of him, and will by no meanes bee brought to doe them, his heart is

is vnsound, respecting more his owne ease, gaine, and credit, then Gods honour or favour towards him. As for example, that he will not forgiue an offence, or debt, and will not shew mercy, and relieue by giving and lending, when hee knoweth hee ought. And so for the first Table, hee that wilfully neglects holy exercises of Religion by himselfe, and with his Family, which he confesseth he should vse, and will not sanctifie the Sabbath which God commaunds; These men and the like can haue no sound proofe or comfort, that they be truely regenerated.

In all which I would not be vnderstood of frailtie in neglecting the good commanded, or doing the evill forbidden, both which doe fall into Gods true children, *Whose will is present* to doe the will of God, though through the strength of corruption

Frailtie.

Rom. 7. 18.

tion

tion and weakenesse of Grace, they much faile in either of these. But I speake of such as

Psal 66.18. *set their hearts to sinne,* as in the *Psal.* & their hearts rise against such duties, so that they will

Presumptuous. not (as they say) bee held vnder such slavery; these be hollow-hearted Hypocrites, what shew soeverthey make to the contrary in any case notwithstanding.

Manner of obedience. ¶ Now for the other propertie of true obedience concerning the right manner thereof; this is the care of those who make conscience to please God that they content not themselues with the deed done (as to heare Gods word, to pray, to giue almes, and the like) but they endeavour to doe all these in such a holy manner (especially for the inward affection) as God requireth; and therefore be as much humbled for their defects this way, as if they had

not

not done theſe duties at all, wheras the hollow-hearted hypocrite, ſo contenteth himſelfe, yea beaſteth of the outward deede done, that hee thinkes himſelfe wronged, if hee bee not approved of God and commended of men. Witneſſe theſe, and ſuch other voyces of theirs to God: *Why haue we faſted, & thou ſeeſt it not? Wherfore haue we afflicted our ſoules, & thou takeſt no knowledge?* And againe, *I faſt twice in the weeke, I giue tithes of all that I poſſeſſe.* Take *Saul* for example, ſaying: *I haue performed the Commandement of the Lord:*

Hypocrite.

Eſay 58. 3.

Luk. 18. 12.

Saul. 1 Sam. 15. 13.

In which it is manifeſt, they looke onely to the outward worke, and *ſo waſh onely the outſide of the cup*, but never looke to the heart, and in what manner they performe theſe and all other holy duties.

Mat 23. 25.

Thus haue wee ſeene ſome ſpeciall markes, whereby every

ry man who taketh vpon him the name and profession of a Christian, may try himselfe, and know whether his heart be vpright, and his conversion sound, without which there can bee no true comfort. But he that findeth these markes of Christs sheepe vpon him, (though not so cleerely as some others may) hee may haue boldnesse before God, and assure himselfe that hee hath rightly receiued the grace of Gods Spirit.

So then to conclude this poynt, how any man may certainely know by the causes and effects soundly wrought in him that hee hath true Faith, and thereby is a true member of Christ, and so the childe of God, and heire of life everlasting.

I desire every one wisely to lay all together, and to raise vp their judgement of their estate,

not

not vpon a piece or part thereof, but on the whole worke joyned together, which is only available to prooue any to bee a house or Temple for the Holy Ghost to dwell in.

Not a peice but a whole worke.

This I adde for their sakes who dangerously hazzard their hope of happinesse vpon some one of these workes of Gods Spirit, or more, which may be in those that perish, who haue many of these: (I say not in a sanctified manner, but in a common sort, as hath beene shewed already,) whereas this among all, is one infallible marke of Gods regenerating and sanctifying Spirit, that where he beginneth, he perfiteth his worke; whom hee vniteth to Christ by faith, he quickneth and purgeth: so that Faith without fruits is a dead stocke, and all fruites not growing out of Faith, are but as wilde and bitter Grapes, vnacceptable to

Faith and fruits ioyned together

to God, and vnprofitable to man.

How to liue by Faith.

Having hitherto shewed what true Faith is, how it is wrought, and how any man may know, that this is truly wrought in him by Gods Spirit.

Now it followes to consider, how hee that indeed hath this precious faith may liue thereby; which is the principall matter by mee in this Treatise intended. For the better vnderstanding and practice whereof wee are wisely to weigh these two things.

First, *What it is to liue by Faith.*
Secondly, *How this is wrought.*

To liue by Faith what.

For the former, to liue by Faith, is this; That God having made promise of good things more then wee could aske or thinke; that no good thing shall bee wanting, and whatso-

Ephes 3. 20

Psal. 34. 9.

ever

ever commeth, shall be for our good. Wee are so to beleeue, that we therby be as well satisfied when we haue no meanes of helpe, as if we had all that our hearts could desire: which is to bee seene both in Earthly and Spirituall matters. As for example; if a man should fall into any grievous calamitie, as into a dangerous disease, and should see no way of helpe, yet if he beleeue that God will surely helpe him one way or other; this will make him so to rest contented and comforted, as if hee had all present helpe that could bee deuised. Rom 8. 28. In earthly. In spirituall

So for Spirituall; If any should fall into sin, so as he had no hope of pardon and amendment, yet then to beleeue, so as to rest vpon Gods promise for both, and so to bee comforted, this is to liue by Faith.

The practise of both this plaine in Scripture, and in the liues of Gods

Gods faithfull Servants. Notable is that of *Abraham*, whereof *Genesis* 15. 5. which the Apostle cyting, *Rom.* 4. 18. affirmed *that hee above hope beleeved in hope, that he might become the Father of many nations according to that which was spoken, so shall thy seed be.* Wherein it is evident that *Abraham* seeing no possibility in naturall reason, that he being so old, and his wife not onely barren from her youth, but now past childe-bearing, should haue a sonne; yet he, as it is said, *Not weake in Faith, considered not his owne body now dead, when hee was about an hundred yeeres old, neither yet the deadnes of Sarahs wombe staggered not at the promise of God through vnbeliefe, but was strong in Faith, and gaue glory to God, and being fully perswaded, that what hee had promised, he was also able to performe.*

Verse 19.

20

21

The selfe-same is to be seene in that honourable Company of

of those worthy Seruants of God in all ages, from the beginning of the world to that day, mentioned, Hebr. 11. who all are brought in as a Cloud of witnesses, testifying this truth, that, *The iust shall liue by Faith.*

In all which may appeare, that in whatsoeuer estate or straight they were brought into, yet they so liued by Faith, that nothing could dismay them, much lesse ouerthrowe them. By whose example wee might learne, if that we would make the right vse hereof, that what condition soeuer should befall vs, wee might so rest on Gods word and promise for all helpe needfull, that in greatest conflicts wee should bee *more then Conquerours*, as the Apostle speaketh. What a blessed estate this were, it is not hard to shew, wherof we may see more when we haue better learned how to attaine hereunto, thus

Rom. 8. 37.

A blessed state.

to liue by faith, which was the
second thing in this point pro-
pounded.

How to attaine to liue by Faith.

For the attaining whereto
these two things are carefully
to be performed.

First, *To call to mind Gods pro-
mises.*

Secondly, *To apply them.*

For the former, in all time of
need, that is, whensoeuer God
shall bring vs into any straight
that wee see not any way of
escaping, or meanes for our
relieſe, in such sort, that we
begin to sinke into many fears
and vexations of minde then
to enquire, if there be any good
Word of the Lord spoken for
our comfort; that so calling it to
minde, wee might raise there-
out such hope of helpe in due
time, as may quiet and content
vs til we do enjoy in effect, that
which before wee did expect.

This doe I take to bee the
grou-

ground of all our Faith whereby we liue, be maintained, and vpheld in all our trials. As was before more fully laid out when I shewed the way how any doe at the first attaine to saving Faith; which is no other here intended, for the daily increase of Faith, that wee may liue thereby, but the continuance of the same meanes, namely, to call to minde and to lay before vs, Gods gracious promises made to comfort his people in all their necessities, that thereby we might be comforted and quieted in all the tempests of our vnruly thoughts and distempered affections, patiently to wait on God for his helpe, which shall not be wanting in that time, sort, and measure, which he seemeth most meet.

Ground of Faith.

Page 20.

Continuance.

This beeing then the ground of our Faith, whereby we liue: namely, Gods promises, which

Promises be Legacies.

are so many Legacies bequeathed vs by our heauenly Father, and his Sonne Iesus Christ in his last Will and Testament, what can be more behoouefull for vs then to search this Will and Testament for all such Legacies as may concerne vs? and seeing they be many, some way or other to get into our minds and memories, at the least, the most principall of these, that we may haue them in a readinesse for our vse in all occasions to minister so good comfort, as if wee had the best helpe present wee could desire and desire. What will be the gaine of this practise, I had rather should be found by proof, then heard by report, and so I hope we shall doe when we shall be more particularly directed, to put this instruction in practise.

To gather promises.

Gaine great

But yet beforehand for encouragement, thus much will I say, and no more then shall be found true

true, That he who shall but endeauour in any truth to practise this which heere is taught, shall finde his whole profession (what-euer his condition shall be of prosperity or aduersity) more easie, and morecomfortable.

And therefore to vtter my thoughts more plainly, I aduise all that be weake of memory, and not so exercised in the Scriptures (as some are, that they can readily vpon euery occasion call to mind such promises of God, as be then most fit for their vse;) that such I say, if they can write, would collect and gather out of the holy Scriptures, such speciall promises as they shall conceiue may most concerne them, and be fittest to strengthen their Faith, as neede shall require.

How to gather promises.

For such as be not able fitly thus to relieue themselues, my

I will helpe the weake. viz. in the second head of this treatise of liuing by Faith page 265.

next labour shall bee to gather some speciall promises; such as I conceiue be of most vse in our ordinary affaires & course of life, and referre them to their places, that they may more readily be runne vnto, vpon all occasions.

And likewise I will shew how these may bee applyed to our seuerall necessities for the strengthening of our Faith, that so we may liue thereby, and finde sufficient contentment in God, when all other helpes faile. All which we shall hereafter more fully in their place.

But now to proceede with that I haue in hand, to shewe how this vnualuable benefit of liuing by Faith may bee attained.

1 To call to mind promises. Psa 85. 8.

1 The first thing required hereunto, I haue shewed, is to vse the Prophets words; *I will here what God the Lord will speak, for he will speake peace vnto his people*

ped, and to his Saints, &c. That is, to call to minde, what comfortable promises God hath made to his Children, in such case or condition as wee be in, that thereon we may build our Faith, and liue thereby. To which end, this in the next place is to be performed, that we may attaine to this grace to liue by our Faith: namely, *That we wisely apply these promises, both to our persons, that we bee the true heires of them: and to our present condition*, that it is such as God hath specially made his promise vnto, if the promise bee speciall.

2. How to apply these promises to our selues.

For we shall see there be generall promises, which all may and ought to apply to themselues.

Now for the better practise of this dutie, that wee may so apply Gods promises to our selues, that wee may thereby haue our Faith encreased, and

Meanes of application be Meditation and Prayer.

weline thereby, we *are to vse meditation and prayer*; and that not slightly in common manner or seldome, but often and earnestly, with wisedome and conscience; and all little enough, so to keepe our Faith aliue, that it alone may vphold vs, when nothing else can.

Meditation.

Vnder this Meditation I containe such a consideration of Gods promises, as may leade vs to see, what his good will and pleasure is, what a Fatherly care of our welfare he hath, and not onely how able, but how willing also he is to helpe vs. And lest wee should bee dismaied, first by our vnworthinesse, wee are to consider, That all Gods fauour is free, procured by none, but that he *shewes mercy for his owne names sake*, which is oft so said, and alwaies vnderstood.

God able & willing to helpe vs.

Gods fauour is free. Eze 36.32.

Or secondly, for that some of those his promises are made to certaine

certaine speciall men, *Abraham*, *Dauid*, *Paul*, and the like, and not belonging to vs, we are to remember, that whatsoeuer God promiseth to any one of his children, not in any speciall or proper respect, onely concerning such a person, and for such a time, as the promise to *Abraham*, that in *Isacke should his seed be called*, and many other like promises which properly belonged to them onely, to whom they were made. Gen. 21. 12

A particular may be to all.

But whatsoeuer God promiseth, though particularly to one yet in no speciall respect, but as a common fauour belonging to all Gods children.

That promise euery child of God may and ought to apply to himselfe, asif it had beene spoken by God to him in particular.

An euident proofe hereof we haue in that promise made to *Iosua*, That God would neuer Iosh. 1. 5.

leaue him, nor forsake him, which the Author to the *Heb.* 13. 5. is bold to apply to those to whom he writ, exhorting them that their conuersation should *bee Without couetousnes, and to be content with such things as they had*, and that vpon this reason, *Seeing God had promised that hee would not leaue them nor forsake them*: where we see he applieth to all the faithful that promise, which was particularly made to *Iosua*. So are wee to doe with all the promises made to any of the faithfull wherein we see no speciall limitation, that it cannot belong to any other. For further warrant hereof this may serbe, that the Apostle telleth vs, *Whatsoeuer things were written aforetime, were written for our learning, that wee through patience and comfort of the Scripture might haue hope*. And more specially seeing all the promises *are yea, and Amen in Christ*: that

Gen. 11. 12.

A particular may be to all.

Rom. 15. 4.

1 Cor. 1. 20

is,

is, they be all set out in Christ, to be offered and bestowed in a constant, and vnchangeable manner, (as a learned man well expoundeth this place.) So that he that hath Christ, hath an interest and right vnto all the promises of this life, and that to come. As the Apostle speaketh of godlinesse, which is the daughter of Faith, and cannot bee without a mother. Therefore euery faithfull soule (who cannot but be godly) may assure himselfe to be true heire to all the promises, wch God hath made to his childrē in Christ; & so farre may boldly apply them all to himselfe, as if they were personally made to him. And so much for the former part of the application of the promises to euery one his owne person.

Beza.

1 Tim. 4.8

Every beleever is heire to Christ.

Now for the second, how to apply them yet more nearely to our present state and condition whatsoeuer, seeing the Lord hath

2 How to apply the promises in particular.

hath yeelded so much to our weakenesse, as not onely in generall to make out his promises to all his children, but to descend particularly to our severall estates, and necessities, bodily and spirituall; that in what condition soever we bee, and whatsoever worke of his wee shall undertake, he hath made promises to his Children *To be with them, to succour and support them, that no evill shall hurt them, no good thing shall be wanting, and whatsoever doth come shall be for their good.* Seing God, I say, doth oft more specially intaile his promises; that is, doth bequeath them to such and such persons; to the *humble*, to the *meeke*, to the *hungry*, to the *afflicted*, to the *fatherlesse*, *widdow*, and the like many; and so likewise to our [a]*prayers*, [b]*hearing of* his word & *all other holy exercises*, yea to *all obedience* to any of his Commandements.

Psa 91. 15. 84. 11. Rom. 8. 28.

Psal 25. 9. 68. 5.

[a] Psa 50. 15. [b] Psa 55. 3. [c] Psa 14. 11.

This

This shall be our wisedome and is our duty more specially to weigh how these belong vnto vs, and finding our selues so qualified, and in such condition as the Lord made his promise vnto; wee may the much more confidently, apply his promise to vs in such estate, that so we may more comfortably beleeue, and looke for his helpe all-sufficient, and in due season. Which what quiet it will bring to any in distresse, cannot be hid, or doubted of. And this is that which I haue conceiued to be the right way of application of Gods promises by the Meditating & wise considering of them, that so we may haue our vse of them.

Wisely weigh our condition.

But yet all this is not sufficient, in regard of our great frailtie, who be not onely blind, not able to search and see these promises, and forgetfull as the *Hebr.* were, *cap.* 12. 5. of whom he

Our frailtie

he saith, *They had forgotten the consolations.* But wee are as the two Disciples, whereof *Luke 24. 25. Slow of heart to beleeue what God promiseth to vs.* Neither in deed can we beleeue first or last, more then God by his Spirit shall worke in vs, as both by Scripture and daily experience is to be seene, how exceeding full of doubts we are, when we can see no meanes to put vs in hope of helpe, but doe pittifully sinke downe in despaire.

None can come but drawne.

In regard whereof our onely refuge is to flie to God, and to ply him with feruent Prayer, that hee would by his Spirit both reueale vnto vs what bee those precious promises which hee hath made vnto his people in his holy Word, and likewise giue vnto vs wisedome rightly to iudge of them, and fitly to apply them vnto our selues in euery estate we shall be in: yea, and

2 Meanes of applying the promises, is, Prayer.

and aboue all, to mooue our hearts so to beleeue them, that we may thereupon assure our selues of all needfull helpe in due time; seeing God all-sufficient and faithfull, hath promised it; and so with comfort and patience waite for the accomplishment thereof. Which seeing it is so weakely attained, euen by those that haue receiued some true and sauing grace, as euery one that will well weigh his owne practise, may easily see: It sheweth full well, that this duty is not sufficiently performed. I make no doubt but these of whom I speake, doe constantly call vpon God, & therein doe vsually pray for faith, which as I must needes approue and hope that it is not without his fruit: so I desire in this case a further matter, that they who would liue by Faith, doe so consider of the great benefite attained hereby, and dam-

This grace of liuing by faith, but weakely attained vnto, no, not of such as haue true saving grace in them.

dammage by the want hereof, that they may make it that one thing which they doe begge of God; and therfore especially in case of necessity to be so importunate with God for this grace, as to giue him no rest til he fulfil their desire.

We must be feruent in Prayer.

Thus if any shall joyne these two, feruent Prayers, and diligent Meditation on Gods promises, I nothing doubt, but dare from the Lords owne mouth assure him that he is the man who shall stand when others fall, *and shall sing for ioy of heart, when others shall cry for sorrow of heart.*

For to these (if to any) may the promise, *Esay* 65. 13. be applied and to whom else may that agree: *Aske and ye shall haue, seeke and ye shall find, knocke and it shall be opened vnto you? So that he who thus trusteth in the Lord, shall be as mount Sion, which can neuer be mooued.* Yea more, before I conclude

Math 7. 7.

Psa 125. 1.

clude this point which I haue vndertaken, concerning liuing by Faith, this will I adde, what I conceiue will be the exceeding gaine hereof, which I haue once or twice before generally mentioned, but reserued more particularly to this place to lay open, to this end, that they who desire to enjoy these sweet comforts, may be willing to vse the meanes prescribed, for the attaining thereunto.

Gaine of liuing by Faith.

Wherein vpon some tryall, I will fore-warne of this danger, which will hardly be auoyded without great care: that though the labour to liue by faith bee neither tedious nor vnpleasant, much lesse so grieuous as cannot be endured: yet our corrupt nature will not easily be brought to vndertake it, and more hardly be held with any constancy to continue it; Whereby it will come to passe, that few will find the fruit thereof

Forewarning.

Few labour for this or attaine to it

thereof promised; which I obserue comes to passe by a speciall policy of Sathan, (who knowing that all our strength to resist him lyeth in Christ, and all the helpe wee haue from Christ is principally by Faith) doth therefore in speciall, labour by all meanes to hinder our growth in Faith, that so he may more easily ouercome vs. Wherefore we are exhorted, 1. *Pet.* 5. 9. *To resist the Deuill, stedfast in faith.* And our care must be to *striue for the maintenance of the Faith which was once giuen by the Saints*; As the Apostle *Iude* exhorted, and *aboue all to take vs to the shield of Faith; that wee may quench all the fiery Darts of the Diuell*; That is, those dreadfull terrours of an afflicted conscience arising from sence of Gods wrath hanging ouer vs, which as venomed Darts lye burning in the flesh, so these doe torment mens consciences.

Policie of Sathan.

We must resist Sathan.

Iud 3.

Ephe. 6. 16.

The

The more to moove vs to be ſpecially carefull herein, let vs well weigh what be the vnualuable commodities hereon enſuing, that we may to our comfort enjoy the ſame. In thinking of theſe, methinkes I might make a like anſwer to his queſtion: What is the benefit of liuing by Faith, to that which the Apoſtle made? *what is the profit of Circumciſion? much euery way.* Rom 3.1.2

Commodities by Faith.

For to ſay the truth, there is no good thing which God hath prepared for the Sonnes of Men, or promiſed to any of his Children, or they may euer looke for and enjoy, which can any other way be obtained but by Faith. As the Scripture plentifully ſheweth, eſpecially in that worthy Chapter, Heb. 11. where it is further ſaid, verſe. 2. *That by Faith the Elders obtained a good report*; which I vnderſtād thus, That neuer was nor can be

No worthy act but by Faith.

be done any act, which is worthy true praise, but by Faith. For as it must needs be sinfull that is not done of Faith, and cannot please God; so where true Faith is, (according to the measure of it,) it carries above all strength of nature to such admirable effects, as doe evidently shew the power of God to bee present, and chiefe agent therein. As may well be concluded out of that wch the Apostle prayeth for the *Ephesi. That they might know what is the exceeding greatnesse of Gods power in us that beleeve*: wch wee see, admirably extolleth the excellency of faith. Now therefore not to rest in generall, but to lay open some part of these great treasures, which are enjoyed by Faith: I might content my selfe to referre such as desire to behold, and attaine the same, to that excellent Treatise of the priviledges which belong to every true Christian,

Eph. 1. 15.

Master Rogers his seauen Treatises.

Christian, set out by Master *Richard Rogers* (which I could wish were better regarded,) wherein is fully layd out, what speciall favours and benefits God hath provided for his children, both in this life, in all the severall estates thereof, and in the life to come; all which being the free gift of God, and Legacies bequeathed to vs in Christ, are received of vs onely by Faith, and are so many strong motiues to stirre vp all to stand fast in the faith, and by all good meanes to maintaine the same. But seeing that many haue not the Booke, and others want leisure or delight to reade such large Treatises, I will draw out some of the principall, which shall be sufficient to perswade vs to spare no paines, whereby we may be made partakers of so great benefits. Wherein let this be first: That whereas they bee exceeding few

That booke is not esteemed to the worth thereof.

few who attaine to that blessed estate, set downe *Rom.* 5, 1, 2, 3, 4, 5. yet they that be justified by faith doe enjoy them all.

8. Benefits of faith.

As first, *To haue peace towards God*: That is, whereas every soule *by nature is the Childe of wrath*, and so at mortall warre with God, being a servant of sin and Sathan, Gods sworne enemy: and therefore vtterly out of Gods favour, and subject to his fearefull indignation: Now for such an one to bee released from his trepasse and punishment; and *to bee so reconciled to God through our Lord Iesus Christ*, that there is an everlasting peace concluded betweene God and him, that there shall never bee any more variance, or displeasure; this cannot be thought a small benefit. And if it were betweene a Rebel & his Prince, it would be redeemed with a great price. This is much, yet behold more;

For

For as it is a farre higher fauour, for a Traytor not onely to be pardoned, and freed from the Kings displeasure, and so reconciled: but to be taken into speciall grace, and made one, whom the King singularly loueth, and maketh of his priuy Councell, and taketh great delight in, so that he may haue free accesse into the Kings presence, and to whom the King can deny nothing: in a word, to be aduanced as *Ioseph* in *Pharaohs* Court or *Mordecay* in *Ahashuerus* Court, so to be taken into like fauour with God: yea more of an Enemy to be made a Sonne and heyre, yea, co-heyre with Christ: this is so high a fauour, as more cannot bee conceiued. Yet this is that which is here added to the former; That wee who be iustified by Faith, by *Christ haue accesse through faith vnto this grace wherein we stand.* Which I thus vnder-

2. To be admitted into high fauour to be Sonnes,

Rom. 5. 2.

vnderstand (as I said) that wee be not onely fully and freely discharged from all Gods displeasure justly conceiued for our sin, and so a full peace made between God & vs; but hereby also *wee bee aduanced to that high dignity to be the Sons of God* as it is called, *Ioh.* 1.12. *Which is that grace wherein wee now stand* By meanes whereof wee may boldly cry, *Abba Father*, and haue free accesse to come into his presence *to aske what we will with assurance it shall be done vnto vs*, as Christ himselfe promiseth, *Iohn* 15.7. And from hence doe flow all other blessings, as fruits and effects of this grace and fauour, into which we bee admitted.

Rom 5.2.

Iohn 1 23.24.

3 Ioy of Saluation. Rom. 5.3.

Among which, one principall followes in this Scripture, *That we reioyce in the hope of the glory of God.* That is, how contemptible soeuer our state bee in this world, (which vsually is bad

bed enough) yet we haue hope of such a glorious estate to come with God in his kingdome, as doth make vs not only inwardly to rejoyce: but openly to expresse it in word and deed.

In word, when in a heavenly manner we doe boast as it were of our honours which we shall haue with God, when we shall be receiued into his kingdome: as we read *Paul* did oft, 2 *Tim.* 4.7.8.

In word. Rom. 5. 8. 38. Phil. 3. 8, 9, 19. 2 Cor. 4. 17

In deede, when wee openly shew, that on the one side wee are content to forgoe these transitorie preferments, which the worldlings so magnifie, that they sell heaven for them. A worthy patterne whereof was *Moses*, *Heb.* 11. 24. *That when he was come to years, refused to be called the son of Pharaohs daughter, chusing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season, e-*

In deed. 25

26 *steeming the reproach of Christ greater riches, then the treasures of Egypt; For hee had respect to the recopence of reward.* And on the other side, when we are willing to doe as our Lord and Master Christ did; Heb. 12. 2. *who for the joy that was set before him endured the Crosse, & despised the shame, & is set downe at the right hand of the throne of God.* So when we shall be willing to suffer with Christ, that we may raigne with him, and shall Rom. 8. 18. *count that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed:* then do we truly glory in the hope of the glory of God, and (to say the truth) as none can doe these, but such as have hope of this glory, so he that hath this hope, cannot but count all dung for Christ, and to be glorified with him: for however it bee most true of this glory, that it is such as eye hath not seene, eare hath not heard, neither

neither can it enter into the heart of man to conceiue of the excellency of this glory yet *God* hath given to his beloued such a glympse of it, as *Peter*, *Iames*, and *Iohn* had in the Mount of Christs glory. That they do conceiue *their vile bodies shall bee changed, and made like to the glorious body of Christ.* Their *soules shall be cleansed from all spottes, & cloathed with the perfect righteousnesse of Christ, and both in soule & body to be like vnto Christ and so glorified with him, that he shall be glorified in them, and they with him sit in his throne:* yea, more and aboue all that can bee vttered, that they shall haue such vnion with Christ, as shall bring them to be *one with God the Father, as Christ and his Father are one*; Which is that which our Sauiour himselfe prayed vnto his Father. All which so farre exceeding the short reach of our weake capacity, we may

The faithfull haue a glimpse of the glory to come. Math 7.1. 2 Pet. 1.17.

Phil 3.21. Ephe. 5. 27. 1 Iohn 3.

2 Thes. 1. 10. Reu. 3.21.

To be one with Christ. Iohn 17.21

see cause sufficient, why such as are assured thereof by Faith, shall certainely and fully enjoy this glory, when they *lay downe this earthly tabernacle*. As the Apostle 2 *Cor.* 5. 1. expresly affirmeth, why they, I say, doe thus rejoyce and glory in this glory of God. How great a benefit this is thought it cannot bee valued, yet every one who hath his senses exercised to discerne both good and evill may easily see, that it is such and so great, as nothing to be desired may be compared with it. And therefore there is cause enough to draw all that know it, to spare no cost or paines for the attaining to it.

Rom. 5. 3. In the next words, the Apostle yet not satisfied in setting out the singular benefits which are enjoyed by this life of Faith, addeth this, as a great enlargement of the former. That the beleever doth *not onely so*, that is, in a ho-

ly

ly manner. *Glory in the hope of Gods glory; but we glory also in tribulation, knowing that tribulation worketh patience, vers. 4. and patience experience, & experience hope, vers 5. and hope maketh not ashamed because the loue of God is shed abroad in our hearts by the holy Ghost, which is given to vs,* wherein he intendeth that such is the power of Faith where it is living, that it so quieteth and comforteth Gods children in their meanest condition, that they not onely rejoyce in the hope of that great glory to come (which is the best part of their estate:) but (which is much more admirable) that they find matter of outward rejoycing in the worst part, that is in tribulations, and afflictions, of what kinde soever, which is no more then God requires by his Apostle *Iames*, 1. 2. *My brethren count it all joy, when you fall into diuers temptations, knowing that*

4 Glory in in afflictions.

The power of faith where it is living.

Reioycing in afflictions

the tryall of your Faith worketh patience, &c. Whereof we haue the Apostle *Paul*, 2 *Cor* 12.10. a worthy example, who saith of himselfe, *Therefore I take pleasure in infirmities, in reproches in necessities, in persecutions, in distresse for Christ his sake.* Which if it shall bee well considered, how vnwelcome these be to the naturall man, nipping the heart of all his comforts and rejoycings; it will bee counted a singular benefit *in all of these to bee more then conquerours*, as the Apostle saith, *Rom.* 8. 37. that is, not onely to overcome these with Faith and patience, but to glory in them and rejoyce, that *wee are counted worthy to suffer shame for his name.* And whereas the naturall man doth for these especially shunne true Religion, and the sincere profession thereof, which vsually brings the Crosse, and manifold troubles; What a singular comfort is

Act. 5. 11. Carnall shunne the Crosse.

is this, that Gods Childe may assure himselfe, these afflictions (how many and great soever) yet they shall bee so farre from hurting him, that they shall all turne to his good many wayes? And therefore that he hath just matter of joy & thanks, though not for the paine and griefe, which are bitter, yet for the gaine which is sweete, as *Heb.* 12. 11.

But because this is not readily received, the Apostle in this Scripture, *Rom.* 5. 3. doth undertake, to give sufficient reason hereof; namely this, That the true beleever doth know, that tribulation worketh patience, and patience experience, and experience hope, &c. In all which he setteth forth certain speciall fruits, which Gods children reape by afflictions: Namely these, That whereas wee all are by nature like untamed heifers never accustomed to the yoke,

5. Tribulation bringeth patience.

who by bearing the yoke bee made gentle and willing to put their neckes vnder the yoke, and quietly to beare it; so Gods Children being not acquainted with afflictions, bee much disquieted therewith at first: but afterwards being more exercised with sundry tribulations, grow more acquainted, and become more willing to beare them, and quietly to endure them; which alone is true patience: not to bee furious or senseleſſe, but meekely to abide vnder Gods hand, and so *to hold their peace, because God* (who cannot erre) *hath done it.* The worth of this may herein bee seene, in that so few have well learned this Christian patience.

Gods children cannot well beare the Crosse patiently at the first.

Psal. 39. 9.

From hence ariseth another speciall fruit; namely, experience, that as Mariners at the first going to Sea, seeing the great waues and tossing of the Ship looke

6 Patience brings experience.

looke still to be swallowed vp and to perish: but afterward by enduring many of these stormes grow to such experience of Gods power in preserving thē, that they doe not so feare perishing as before, but cheerefully endure them: Even so the faithfull, howsoever at the first they beginne to bee dismaied with the manifolde troubles they meet withall, corruptions within, and afflictions without, (reproches and injuries by men of the world not the least) yet afterwards by patient enduring of these, they finde by proofe, that God hath made them able to beare them, and graciously delivered them. Whereby they grow to bee as trained Souldiers, better exercised both to beare and profit by them; and so to wait for a good end and issue out of them which is the next benefit here mentioned: namely, hope, whereof it is

7 Experiēce bringeth hope.

said; *Experience worketh hope*; whereby is meant, that as in all kinde of difficulties, men having often found helpe and releafe, doe gather thereout hope of like assistance for time to come; Even so likewise the often proofe and experience which the faithfull haue of Gods mightie power, and ready helpe in all their tryalls and troubles, both preserving them vnder their heavie burthens, and in due time and measure easing them, and in the end fully releasing them: The experience hereof (I say) makes them hope and looke for like helpe hereafter in time of need. What sweete ease and refreshing this brings to a wearie heart, may bee seene by that common and true Proverbe: *If it were not for hope, the heart would breake.*

And to goe further, the next wordes make it manifest: Where-

Where it is sayd, *Hope maketh not ashamed.* That is, when wee bee sore distressed, and see no apparent meanes of escaping or deliverance, naturally we begin to faint and to bee confounded in our selues, and so driven to hide our heads for shame, as not able to abide the reproch-full speeches, which vsually passe vpon men so cast downe. A cleere proofe whereof wee haue in *Iobs* case. Then if there beany true hope grounded on Gods faithfull promise of helpe in due time, which is imbraced by Faith; then I say, shall we be able to hold vp our heads, and say with faithfull *Iob, though hee kill me, yet will I trust in him.* For which cause this grace of hope is fitly compared to an Helmet, wherewith a man armed dares boldly hold vp his head, and looke his enemy in the face.

8 Verse 5. Hope makes not ashamed

Iob. 13. 15.

Ephe. 6. 17. 1 Thes. 5. 8.

This is the benefit which the Be-

Beleever hath in all extremities which no other can enjoy. For they if they bee not senselesse, they either struggle like a wild beast in the Net, or sinke in despaire without any comfort.

Great blessing to liue by Faith.

If this be so, let it be then acknowledged to be no common blessing to liue by Faith, which besides many others, brings such patience, experience, hope and confidence in all our troubles. The true cause of all which the Apostle here layeth down to be this: *Because the loue of God is shed abroad in their hearts by the holy Ghost which is giuen to vs*; meaning, That as the loue of a Friend, is best tryed and seene in greatest need: so Gods loue vnto his Children is most manifest in their greatest tribulations.

Cause of all.

9 Gods loue

For whereas at other times God giues to his, some sweete tastes of his fatherly loue, *In all their troubles he is sorrowfull*, &

his

his bowels so moved, that like a tender mother, hee as it were dandles them in his lappe, and speakes so kindly to them; yea, not onely beholdes them, but helpes them every way as need requires; that now they see plainely, how tenderly hee loues them; which grace is wrought in them by the holy Ghost, which is given to all beleevers; all which commendeth Gods high favour to these and so the most happie condition of them all, and of them alone, that live by Faith. All which is continued in this one Scripture, *Rom.* 5. 7. which I have but opened, and not powred out all that herein is contained. Now if this one boxe of Spikenard containe such store of sweete consolations, what may wee thinke is to bee drawne out of all other Scriptures? I dare say a large volume, for to say what I have observed

(and

(and all may see who will consider it) that although the Lord in great wisedome and loue regarding our frailtie, who are not more loath to reade much, then prone to forget what wee reade, hath set downe his will in vnimitable brevity; yet he is very plentifull in laying foorth *his exceeding great and precious promises*, as Saint *Peter* calleth them: All which doe containe those blessings earthly and Spirituall for this life, and that to come, which God hath prepared for all true beleevers: who onely being the just possessors of these, I thinke it sufficiently proveth that which I intend, What benefit it is to liue by Faith. Which may more manifestly be seene by the Apostles owne words in this Scripture, where hee of purpose vndertakes to set out what is the blessed estate of those that bee justified by Faith, and to bring

Scriptures in great brevity, yet plentifull in promises. 2 Pet. 1. 4.

Rom. 5. 1.

in

in all these singular benefits we haue mentioned. Yea, and addeth, that it is by Faith, *that we haue accesse into this grace wherein we stand.* And to say the truth, (as hath beene sayd alreadie) neither these, nor any other saving grace, or true blessing is obtained, but by Faith: And therefore I may conclude, that hee that lookes to finde any comfort in this life, and to nourish the hope of a better, let him make it his chiefe endeavour thus to liue by Faith, by which alone, these and all that may bee desired, are enjoyed.

All comfort of Faith.

And thus would I leaue this point to bee proued rather by experience then by argument, and so come to that I chiefly aymeat, to bring this Doctrine into practise; and as I promised to collect some speciall promises, and to shew how they are to be applyed particularly

larly to every perſon, and condition to whom they belong. But that I remember there is one other ſingular vſe of faith, whereof though wee ſtand in great need, yet it is very weakly attained, becauſe it is ſo little ſought after. And this it is how by faith we might as more maſter our greateſt corruptions, ſo better diſcharge thoſe duties wherein we moſt faile.

Another benefit of living by Faith, is our ſanctificatiō

Wherein the more to moove all that reade this, better to regard it, I doe with hearts griefe bewaile, to ſee ſo many, of whom I conceiue good hope, that they haue truely received the grace of God, that yet neither themſelues can feele, nor others diſceme any apparant growth in true ſanctification, either in the ſubduing of their chiefeſt infirmities: or ſuch a walking in their places as beſeemeth their condition. But in generall ſuch a conformitie to the cor-

A iuſt complaint very needfull to be regarded.

Many blemiſhes in God children.

corruptions of the times, such deadnesse of spirit in all holy exercises, with a grosse and continuall neglect, or common abuse of them; and specially, of reading, meditation, and prayer, instruction, and wise government of their Families, holy conference in their brotherly meetings, with such care of edifying one another. And on the other side, such vaine and sinfull merry-making, that there is but small difference betweene them and meere naturall men. As for their worldly dealings, as eagerly following the world & contending thereabouts, as busily following their pleasure, with curiositie in houses, apparell, decking their children, and the like, and generally such setting their mindes and affections vpon these things here below, as men that are not risen with Christ. I might say no lesse of their vnmercifulnesse many

Conformitie to the times.

Neglect of holy duties.

Especially in brotherly meetings.

Sinfull merry makings.

Too eager in worldly dealings.

Curious in decking of houses.

Earthly minded.

Much impatiency.

O consider this.

Little comfort in death where holinesse hath beene neglected in life

many wayes, and great impatiencie in euery thing that crosseth them with sundry the like great and long continued blemishes of their holy profession, and just abaters of their spirituall comforts, in such sort, that I haue seen & heard the deaths of many to haue had little to be rejoyced in: and no marvell, seeing they tooke so little care either to glorifie God in their life, or to winne others, or to make their calling and election sure. It was most just with God, that their death should want of that glory with others, and comfort to themselues, which others of God children doe enjoy; who living by faith, haue learned better to bridle their affections, and more wisely to walke to the honour of God, edification of others, and peace to their owne consciences.

All which is attained by Faith.

Faith, and not without it, as hath before beene touched, and now shall further be made manifest. The Apostle, *Rom. 7. v. 14.* speaking of himselfe, being now regenerate, saith; *That the Law is spirituall, but I am carnall, sold vnto sinne*, which in many words following he proveth and exclaimes: saying, *v. 18. For I know that in me, that is, in my flesh dwelleth no good thing; for to will is present with me, but how to performe that which is good, I finde not:* and more to like effect. Whereout this may evidently bee gathered, that even in those that haue true Faith, and be effectually regenerated, there remaineth such a corrupt nature, as keepeth them from many good duties, and carrieth them to sundry evill actions: yea, and that with such strong hand oftentimes, that they haue no power to withstand: as followes, where hee com-

Strength of sin in true Beleevers.

compares himselfe to a poore Souldier taken prisoner by the Enemy, and held in captivitie till hee bee rescued by his Captaine; meaning that Gods children are oft so held captives to their corruptions, that they haue no power to resist, much lesse to overcome, till by the power of Christ they be delivered out of this bondage, as may be seene in all the particulars before mentioned.

Captivity of regenerate.

As for example, when a poore Christian shall be so possessed with the loue of this worldly wealth, that though he desire & purpose to be more mercifull to Gods needy Saints, yet when he comes to it, hee cannot overcome himselfe, to relieue according to his ability, and their necessitie; but even against the light of his conscience, either giues not, or not so much as hee should. So much more for lending, for conscionable

nable buying and ſelling: and as in all matters of profit, ſo of pleaſure, he that is in captivitie to them, no purpoſes, prayers, no vowes can keepe him backe, but hee will obey his luſt, in vaine apparell, in going to playes, in cardes, dice and other gamings. The impotencie of many in withſtanding their luſts, ſhewes in what captivity they bee held; likewiſe in revenge, & vncharitable thoughts of ſuch as haue done them wrong. They who are able to diſcerne their owne corrupt nature, may eaſily ſee with what difficulty they doe bridle their luſts; nay oft, how impoſſible it is, to giue to ſuch as offend them, a good word, or a good countenance.

Impotency in withſtanding carnall luſts.

By all which, and many the like, it evidently appeares, that many of Gods Children bee thus held in captivity, that they cannot by all the ſtrength they haue

haue, get out: so that if they be not delivered by Christ, they shall be quite overcome: which the Apostle himselfe in this very place expresseth, where complaining hereof with griefe and admiration at the difficulty of the worke (not in any despaire) cryeth out, *O wretched man that I am, Who shall deliver mee from the body of this death!* Rom.7.24. Whereunto hee makes answer himselfe saying, *I thanke God through Iesus Christ our Lord*: meaning, That though he saw neither in himselfe, nor in any Creature beside, any power to deliver him from the corruption of nature, which brings death, where it is not subdued: yet he saw such helpe in Christ, as made him with joy to give thankes to God for the same.

Wherein I obserue a worthy practise of this which I chiefly endeavour to draw beleevers vnto: namely, How by Faith to

to master their strongest corruptions: for here the Apostle finding no where out of Christ, any sufficient power to deliuer him out of his captivity to sin and death: by the hand of faith he layeth hold vpon Christ, assuring himselfe vpon Christs promise, *that his grace should be sufficient for him, and that his power should bee magnified in his weakues.* Therfore he should not be left in his enemies hands, but in due time bee set at libertie more freely to serue the Lord.

No power to subdue corruption, but by the power of Christ

2 Cor. 12. 9

This is that I commend to the practise of every true beleever, that whensoever he feeles his corruptions too hard for him, that he cannot by al his endeavours get the mastery over them; then to fly to Christ, and by true Faith to apply his promises for the mortifying of sin that thereby he may receiue power from Christ more to crucifie the old man with his members.

Obserue.

For

For our better performance whereof, I will a little digresse (though not farre from my purpose) briefly to set out, the readiest and the surest way which I know, to mortifie any sinne, which standeth in the diligent exercise of these foure Rules following.

Foure rules of mortification.

First, That whereas we be all blinde by nature, that wee see not our sins, and so full of pride and selfe-loue, that we thinke better of our selues, then there is cause; every one who will mortifie his sinne, must labour by all good meanes to finde out what bee his chiefest sins most displeasing to God; Namely.

1 A true examination of our selues in every Commandement what be our chiefest sins therein forbidden.

2 Secondly, A carefull observation of all our wayes: and as men doe trace the Creatures in the

the time of Snow, so to marke our steps in time of temptation: as our impatience when wee be prouoked, and so for all other sins as pride, and couetousnesse, &c.

3 Thirdly, a seeking and receiuing admonition from such as spy our infirmities.

4 And fourthly, earnest praier to God to discouer our chiefest imperfections. By all which and the like, faithfully vsed; we shall finde out, wherein we haue most need to be reformed; that so vpon sight thereof, wee may better apply all our endeauours for our recouery.

Second rule to be weary of our sins.

The second Rule is, when we haue found out our sinne, then to get our hearts to be wearie of the same, and willing to bee cured of it; which shall be if we consider the great hurt it brings vs, partly in keeping good things from vs, and partly in pulling downe vpon vs so

Hurt by sin.

many euils, vpon Soule and others belonging to vs.

To set out these in particulars would not bee hard, but it would carry mee too far from my matter intended. It shall suffice to remember in this case that all our woe comes from our sinnes as both Scripture reason and Continuall experience doe shew: which if it were well weighed, would make vs more weary of our sinne, then of our sickenesse, or other affliction, and breed in vs much more feruent desires to bee cured. And therefore there must be another daily consideration, both what bitter fruits our sinnes bring forth, and that from thence all the woes we meet withall doe spring.

All our woe comes from our sinnes.

Which should make vs more weary of sin then of sickenesse.

The third and most principall rule is, That for so much as such is our frailty, that when we haue got some true sight of our principall corruptions, & ther-

Third rule, is to get power from Christ.

with

withall some loathing of them, with an earnest desire to be rid of them; yet we haue no ability in our selues to mortifie them, but *all our sufficiencie is of God* and *without* Christ, *wee can doe nothing*, as is oft said, but neuer sufficiently regarded: Therfore heereupon especially dependeth all our power to mortifie sinne, that wee by Faith doe draw from Christ that power and vertue, which is in him, to change our crabbed and sowre nature, that we may bee sweet and pleasant grapes for the Lord our God. This is that especially which I ayme at, to perswade all that faine would get more mastery ouer their strong corruptions and vnruly affections: namely to do as the woman in the Gospell, *who hauing an issue of blood twelue yeres, & had suffered many thing of the Phisitions, and had spent all that she had, & was nothing better*

2 Cor. 3. 5. Ioh. 15. 5. Better known then practised.

Christ alone can change our crabbed and sowre nature.

Therefore imitate the woman in the Gospel. Mat. 5. 25.

but rather grew worse; when she heard of Iesus, came in the presse behind him, and touched his garmẽt: for she said, if I may but touch him, I shall be whole: and straight way the fountain of her blood was dryed up, and she felt in her body that she was healed of that plague. Even so must we all, who haue had many foule issues of sin, of pride, hipocrisie, securitie, presumptiõ, wrathfulnes, vncleannes worldlines, & the like many & haue takẽ great paines, & bin nothing the better, but rather growne worser: for so must it needs be till we come to Christ, doe we what possibly wee can, such I say must come to Christ, & touch him by a true Faith, & then shall they feele vertue to come from him, to dry vp this fountaine of their corruptions.

Obserue. Oh that this might be brought more into triall, what would be the difference betweene this and all other pra-

ctises

ctises for the mortifying of the flesh, which without this shall be found insufficient, if not deceivable; for where shall bee found any vertue to kill sin in our nature, but in Christ in our nature? Can mans reason, will, our resolution suffice to draw him to forsake his so pleasing, and profitablest sinnes, as hee supposeth? If this might be in some outward actions, in respect of men, yet this cannot be in the heart to please God, which is onely the worke of Gods Spirit in true beleevers. How this is to bee done, hath beene before declared; heere onely I commend the vse of this living by Faith, without which, as there is no true mortification of any sinne whatsoever; so by this, we shall surely obtaine power against the oldest and strongest corruptions in our nature.

No power to kill sinne but in Christ.

Thus our oldest and strongest corruptions may be cured.

Wherevnto if one thing be

added, I well see not what should be wanting, to the mortification of them all; at least in such measure as God will approue, and wee may haue comfort in; which is the fourth Rule by me intended: namely, that hauing receiued first, a true sight of sinne: secondly, a willing mind to bee cured of it thirdly, power from Christ for the subduing of it: then in the last place, that with this furniture wee enter the battell, and with good courage set against all the assaults of Sathan, all the allurements of this world, and all the euill lusts of our owne hearts: *That wee giue not place to the Diuell but resist him rather, stedfast in Faith,* as we oft be exhorted; and that vpon promises that hee shall flye from vs; which is the same whereto the Apostle exhorts and perswades by many arguments, *to put on the whole armour of God, that*

4 Rule of mortifying sinne is to fight against it.

Ephe. 4. 27. Iam. 4. 7. 1 Pet. 5. 9.

that we may be able to stād against the wiles of the Diuell, and elſe where. *To fight the good fight of Faith, to watch and ſtand faſt in the Faith, to quit vs like men, and to be ſtrong.* Ephe. 6 11. 1 Tim. 6. 12 1 Cor. 16. 13

In all which, and many the like, this is required, that all they who haue by Faith receiued Chriſt, and ſo from and in him all needfull grace, whereby we may be enabled to withſtand all their Spirituall enemies: that they, I ſay, ſhould manfully fight the Lords battels, & neither through ſlouthfulneſſe, nor cowardlineſſe, ſhrinke backe, and giue way to their enemies; which would be our ouerthrow, as daily experience ſheweth, wherein many faile. Fight the Lords battels. Cowards.

On the other ſide many raſhly running into the battell vnarmed are thereby ſore foyled; which is the common error of thoſe, who wanting Faith, both Raſh.

resolue to leaue such sinnes as bring them to terrour before God, and shame before men: and doe also many wayes bind themselues thereto, as to leaue bad companies, for dicing carding, drinking, and worse: yet oft they preuaile not; and if they doe, it is farre from true mortification, and so indeede are neuer the neerer to true comfort. So needfull therefore it is for all that may hope for victorie in this Spirituall battell, first to get this Armour, & then to fight.

Vain bond of leauing sinne.

And thus haue I shewed the best way I know, for the ouercomming of our seuerall corruptions, and all other Spirituall Enemies, which seeing it cannot be attained but by faith,

1 Iohn 5.4. *For this is the victory that ouercommeth the world, euen our faith*

it well prooueth the point I intend, and so commends this precious gift of Faith, that any who

who euer felt or feares the wounds of sin, and hath tasted and desires the rejoycing of a good conscience, (whereof 2. *Cor.* 1. 12.) shall see cause enough to perswade him *above all to take vp oft and againe* (as the word signifieth) *the shield of Faith.*

Eph 6. 16

The same may be said for the other part of sanctification: namely, That all our abilitie to lead a godly life, and comfortably to performe all good duties to God and man, is no other way attained then by faith as it hath beene alreadie, and might more plentifully bee prooued by Scriptures and experience, if need so required. But I will onely adde this for helpe of the weaker, to shew them how by the helpe of the former rules duly vsed, they may be able in some good measure to practice all holy duties, and specially such

Direction to performe duties.

in which they most faile.

Foure rules for practise of all duties.

1 To know our duties.

First, euery one is to enquire and by all meanes hee may, to learne; what be the speciall duties which God requireth at his hands, either in his generall calling of Christianitie, or speciall place wherein God hath set him, and what be the gifts and graces wherein he is most weake; that so he may more earnestly labour for the attaining of them; which knowledge shall be as a light to guide him in the right way to heauen. Whereas otherwise men are in darknesse, and can neuer possibly lead a godly life; and though they may haue some desires to take a better course yet this ignorance will so blind them, they shall not find the way; which is one chiefe cause, why the liues of many professing Religion are so barren, that little more can bee seene then bare leaues of profession.

Hee that walkes in darkenesse, knowes not where hee shall fall.

2 Causes of barrennes.

Most

Most think it enough to auoide grosse offences, and to practise common duties of Religion and righteousnesse: but to know how to please God in all things, this is to precise and more then needs; whereas the best of Gods Children, seeing and bewailing their blindnesse, doe oft and earnestly seeke to God to giue them *knowledge and vnderstāding, what the good will of Gods, acceptable and perfect.* The example of *Dauid* is sufficient in this case, how vncessantly hee prayed to God, *To teach him his Statutes, to giue him vnderstāding* (who yet had as much knowledge of his duty as any other.)

Thought a matter of too much precisenesse to please God in all things.

Rom. 12.1.

Psal. 129.

The great need and vse of this knowledge, what God would haue vs to doe in our places, and in our seuerall estates of prosperity and aduersity, may easily bee seene by all that haue any care to please God, who shall find themselues to

What need of knowledg

to seeke in many things, both what to doe, & how to carry themselues. And therefore I aduise all who may looke for any comfort of an holy life, carefully to examine themselues in what duties they bee most failing, either in not doing them or doing them amisse. And for their helpe, to doe as before was taught in the first rule of mortification, how to finde out our chiefest sins: so here, by the like meanes to know what is the chiefest work God would haue vs to doe, & in what maner it ought to bee done, that this may bee euer as a light to shew vs the good way wherin God would haue vs to walke. This is the first rule to be obserued for the well ordering of our whole life; which though it be so necessary, that there can be no good life without it, yet it is not sufficient.

Examine our failings.

Know how to doe good duties both for matter and maner.

2 Rule to get a willing minde.

And therefore in the next place

place we are to labor to get our hearts ready and willing to doe such good things, as we know God requires; for we are not more ignorant what God would haue vs to doe, and in what mâner then vnwilling to do either as our daily practise proveth: especially to do more then vsually is done, wch the Lord knoweth is very poorely performed.

Great vnwillingnes to duties.

For to let passe the carnall Protestant and Hypocrite, who doe all to halfes, and for shew, this will be found in those that haue some truth, that though they make conscience of some duties, yet are very hardly brought to others, which bee more laborious or more crossing their corrupt nature in their credit, profit, or pleasure.

Failing in some duties

Hence it is that many are so negligent and slight in reading, priuate prayer, meditating, instructing those in Families, sanctification of the Sabbath, and

so

so hardly brought to sobriety and true liberality. But of all, how seldome can the most of vs be brought to humble our selues in fasting and prayer, though wee haue neuer so many and just causes to pull vs often hereunto, both for our selues and others, in publicke and priuate. These and the like proue this rule to be most needfull, to get our hearts more willing to euery knowne duty.

Seldome brought to fast & pray.

How to bee willing.

The way whereby this is obtained, is an often and aduised consideration of the great gaine which comes by a conscionable discharge of these duties that belong vnto vs in bringing glory to God, profit to others, and peace to their owne soules, all which is more commonly confessed, then soundly enjoyed of many true beleeuers.

Gaine of godlinesse.

Of this gaine well spake the Apostle, 1 *Tim.*6.6. saying *Godlinesse with contentment is great gaine:*

gaine: and Chap. 4. 8. *Godlinesse is profitable for all things, having promise of the life that now is, and of that which is to come.* And to the same purpose is that of the Prophet, *In keeping of them*, that is, *Gods Commandements, there is great reward.* None of any grace will deny these, but not remembring or not beleeuing them, and so not regarding them, and beeing drawne away by other more desired gaine, despise this the greatest gaine, and neglect the meanes which bring the same.

Psal. 19. 11.

Gaine of godlinesse lost for lack of remembring, beleeving, and regarding Gods commandments

The true practise then of this rule is, that when wee feele a backwardnesse to any duetie, which wee know God requireth then to stirre vp our hearts by laying before vs, how wee shall honour God and our profession, draw on, and winne others to the like obedience, and stop the mouthes of gain-sayers, procure to our selues much peace

Practise of this rule.

Forcible motiues pressing to the performance of holy duties.

peace, comfort, and credit amongst Gods seruants; yea draw downe all needfull blessings, and keepe away many sore checkes of a guilty conscience, and many reproaches in the world, and heauy chastisements which God layes vpon his owne Children for there bold neglect of duties which hee requireth. If these were as they should bee, well remembred and regarded, it would at least make vs willing to doe our vtmost, to please GOD; which yet is not enough to make vs able to doe what wee would, for that which *Paule* speaketh of himselfe wee finde much more in our selues, *That the good wee would doe, wee doe not*, such is our decay by *Adams* fall that as wee haue no knowledge of Gods will, for the well-guiding of our liues, till hee reueale it, and haue no will

Rom 7.16.

thereto

thereto till GOD make vs willing; so more, when wee haue both these, yet wee finde no ability to performe that which is good.

There is neede therefore, of a third Rule to direct vs, how to get this abilitie to doe that good which wee know and desire; and seeing all *our sufficiencie* to doe any good either in thought, word, or worke, *is of God*; and (as before vpon another occasion was shewed) *without Christ wee can doe nothing*; and *I am able to doe all things through Christ which strengtheneth mee*, as the Apostle saith, *Phil.* 4.13. By these and the like, is euident, that all our strength to performe any duty in such sort as may bee pleasing to GOD, lyeth in Christ. And must be from him communicated to vs, that wee by it may bee able to doe the will of God.

3 Rule to get ability.

2 Cor. 3.5.

Iohn. 15.4.

Ability from Christ

Now,

Now, we haue already heard that the onely way to apply CHRIST to vs, and so to drawe grace and vertue from him, to doe any good worke, is Faith; whereby as wee are vnited to him, so wee receiue from him all needfull grace, to enable vs to such measure of obedience, as GOD will accept at our hands. And therefore whensoeuer wee feele a true desire to doe the will of GOD in any thing, but finde no ability thereto, as to forgiue our Enemies, to be more patient vnder the crosse, to humble our selues before GOD in fasting, to pray more feruently, and with fruit, and more conscionably to heare Gods Word, &c.

Speciall duties.

Our practise must bee (as before, for mortification, so now for new obedience) to fly to CHRIST, and to lay hold on him by a true Faith, that

One chiefe benefit by Christ.

that through him wee shall bee able to doe all things, and from him receiue all graces necessarie for the leading of a godly life; which is a speciall part of this great benefite wee haue by Faith, that being of our selues so weake vnto euery good work, by Faith in CHRIST, wee may bee strengthened in grace, *whereby wee may so serue God, that wee may please him with reuerence and godly feare.* In which respect also, I commend it to our daily practise, that thus liuing by Faith, our liues may bring more glory to GOD, good example and profit to our brethren, with sweete comfort to our owne Soules both in life and death. Heb. 12. 28.

For the better practise whereof, the fourth Rule is also to bee obserued; namely- 4 Rule, to set vpon duties.

ly, with this knowledge, desire and Faith, to set vpon the duties wee most faile in, and to put to all our strength to doe the will of GOD in all things, and that in such manner as may be most acceptable through CHRIST. To this end bee all those exhortations vnto holy life in the Scriptures, both in the writings of the Apostles and Prophets; As *to loue our enemies, to blesse those that curse vs*, and the like many. All which, though justly by God required of all men, yet in deede cannot bee performed without Faith, which is the cause why they bee so seldome, and that very slightly obeyed: For as some will set vpon holy duties by their owne strength, and not drawing by Faith vertue from CHRIST, doe labour in vaine: so on the other

Mat. 5. 44.

Labour in vaine in setting vpon holy duties without drawing vertue from Christ by faith.

other side, many idle professours dangerously deceitue themselues, in saying they hope in CHRIST for power and strength to leade a better life, and yet very idly neglect those labours which GOD commands, whereby they might attaine to more grace and better obedience; so that all these Rules will bee found so necessary, that not one of them can bee spared, but hee that looketh for the comfort of a good Conscience, eyther in the ouercomming of his speciall sinnes, or conscionable practice of his speciall duties, must constantly obserue these rules, by which I dare affirme (to say no more) his gaine shall answer all his paines.

Neglect not labour and endeuour.

Practise all these rules.

Practise constantly

And thus haue I as briefly as I could, and plainly (vpon the former occasion) shewed, how a true beleeuer may attaine vnto this great grace to leade a godly

godly life in both the parts of it, in dying to all sinne and liuing to all righteousnesse; Which as no other can possibly attaine vnto, so neither doe all they who beleeue to bee saued by Christ enjoy this benefite: for though they bee renewed in part, and in some measure doe mortifie the flesh, making conscience of some duties, both of the first & second table, without which they could not prooue themselues to haue any sauing Faith, so as thereby they might shine as lights in this darke world; or not practising this knowledge, they be not onely dimme lights, but giue out bad example, liuing many wayes offensiuely to the reproach of their profession griefe of the godly, and small peace or comfort to there owne consciences. All which might bee wel

Much failing in godly life.

avoided

avnided, and the contrary bleſſings enjoyed, if this liuing by Faith were brought into daily vſe: By all which and the former benefites of liuing by Faith, laide together, I hope may bee ſufficiently ſeene, that there is no life comparable to this life of Faith; yea rather none to bee deſired beſides this, which onely *hath all the promiſes of this life preſent, and that which is to come.*

Concluſion of the firſt part and a ſumme thereof.

And therefore to conclude this former part of the Treatiſe, wherein I haue as plainly as I can, ſet out firſt what true Faith is, how it is gotten, how any may know that they haue true Faith. And ſecondly, what it is to liue by Faith, how this is attained by a wiſe application of *GODS* promiſes; and here with the manifold and ſingular benefites ariuing from hence: I doe

Exhortatiõ. doe in the LORD with all instance beseech all such who hauing any true Faith in CHRIST, and desire to adorne it with an holy life, and yet vpon better examination of their wayes, doe finde there profession to haue beene of little good vse to others, and of as small comfort to themselues (to speake nothing of their offensiue life before mentioned:) I intreat all such, I say, but to make tryall of this aduice, I giue, to learne to liue by Faith, and to this end to follow this direction heere set downe, till they shall bee able better to guide themselues.

And so my hope and prayer shall bee, that God will let them see such fruit of their labour; as shall bring them more true comfort daily, then in many dayes: and to some more

more then in any day of their life paſt; Which I humbly beſeech the Lord to grant both to my ſelfe, and them, even for his Chriſts ſake.

H THE

THE SECOND PART OF THIS TREATISE.

Containing a direction how to apply Gods promises to our particular occasions.

FOR the better vnderstanding and practise of this duetie of particular application of

Gods promises to our severall necessities, that so we may thereby liue by Faith, (which is the chiefe thing by me intended in this Treatise) we are advisedly to consider the nature and kinds of these promises (which be the foundation of our Faith,) that so we may more soundly apply them to our severall occasions and vses.

The nature and kindes of promises

By Gods promises, I vnderstand generally all those declarations of Gods Will, wherein hee offers to vs in his Word any good thing to enjoy: As on the other side, by threats are meant, those declarations of his Will, wherein hee denounceth any evill against vs for sinne. Both which be plentifully set downe in the holy Scriptures to these ends, that by his promises hee might allure and draw vs to beleeue and obey his will, and by his threatnings hee might scare vs from sinne. In all which God doth

Gods promises what.

doth declare his will after a double manner, either absolutely, or conditionally. Absolutely, what he will most certainly do, anything to the contrary notwithstanding. As for example; *That there shall be no more waters of a flood to destroy all flesh.* And *in this same time I will come and* Sarah *shall haue a sonne*, which the Apostle sayth is a word of promise: of this sort be all Gods promises concerning salvation made vnto the elect, which cannot be made void by any means whatsoever.

Gods will revealed first absolutely.

Gen. 9. 15.

Rom. 9. 9.

Note.

The other manner whereby God doth reveale his will, is not absolute, but (as it is commonly said to bee) conditionall, which is, when God declareth his will, what he will doe if we doe our part, else not: this conditionall promise well vnderstood may be borne; otherwise mis-vnderstood, it destroies the nature of the free and gracious

2. Conditionally.

Difference betweene the Covenant of workes and of Faith.

promise of the Gospel, and in this respect confounds the Law and the Gospel, taking away a double difference betweene the Covenant of workes, (wherein God promist life vpon condition of doing all that was written in the Law, without which condition performed on our parts, God did not covenant to giue life:) and the covenant of grace, wherein God freely promised, not onely life, but to giue grace to receiue this life, as *Ier.* 31. from *vers.* 31. to 35. read the place. The like *Ezek.* 36. 24 *&c. A new heart also I will giue you, &c.* In which and the like many, is no condition expressed on our parts, but God himselfe makes capable of this grace whom he pleaseth. How these are by vs to be applyed, afterwards I will shew. But now seeing very many, yea, the most of the free gracious promises of the Gospel, be propounded with

Most promises bee with condition. Expressed.

some

some conditiō, either expressed or necessarily vnderstood, wee are wisely to consider of them; As first in this, & the like many, the condition, or dutie required is expressed, *Ioh.* 3. 15. *Whosoeuer beleeueth in Christ, shall not perish but haue euerlasting life.*

Vnderstood

Secondly in others the dutie required for the attaining the thing promised, is necessarily vnderstood, *the Sonne of man is come to saue that which is lost: behold the Lambe of God which taketh away the sinne of the world.* And the like many. In all which Faith is necessarily vnderstood for the obtaining of the benefit promised. But yet in all these Faith is no condition mooving God to promise life; For first, faith it selfe is part of the thing promised, & no man can beleeue except it bee given him, and therefore an impossible condition to be performed of ourselues And to say as it is, Faith doth

Mat. 18. 11

Iohn 1. 29.

Faith is part of Gods Couenant.

apply the fruit and benefit of the promise to the beleever (who alone shall ever joy the thing promised), & doth not restraine the offer of grace, which generall offer to all whom the Gospell comes; who as they have no Faith before they heare the promise made to them, so after hearing this promise made to them, if they beleeve not, they shall bee condemned for not beleeving, as *Iohn* 3. 18.

Offer generall.

How conditionall promises be taken.

Thus then I conceive all conditionall promises of the Gospel are to bee taken, that God doth freely offer mercy in what kind soever, & for the enjoying there of requires some dutie of obedience at our hands. Now wee must first beleeve and so obey, and then enjoy the thing promised; so that there is *in vs no cause of beleeving*, but all is in Gods free promise: and our obedience onely is an effect of our Faith, and so a proofe of

In vs no cause of beleeving.

Faith,

Faith, no cause to moove vs to beleeue. As for example; *If you forgiue you shall be forgiuen*; God freely offers pardon to vs, and requires that we beleeving shew mercy to others; As wee read in the Parable *Mat.* 18. 32. *I forgaue thee all the debt, because thou desiredst me, shouldst not thou also haue compassion on thy fellow seruant, euen as I had pitie on thee?* So then he that beleeues to find mercy, is therby moved to shew mercy, and certainely hee that shewes no mercy, indeed receiued none. Mat. 6. 14.

Besides this, there is another consideration of Gods promises wch stands in the divers quality of the things promised, wherof some be wholy necessary for our salvation, and offered without any restraint, & are so to be beleeved, as faith and repentance. Other things good in themselues, yet are not alwaies good for vs, but we may bee saved with-

Another consideration.

Simply necessary,

Not simply necessary.

without them and in some case, better want them then haue them: as health, wealth, peace, & all earthly blessings: yea, many common gifts of the Spirit, at least the measure of them; as excellent wit, memorie, knowledge of heavenly things, courage, liberalitie, gentlenesse, &c. All of these be promised with limitation; so far as they be good for vs, and no further, and so far only are to be desired and beleeved.

Temporall benefits.

Common gifts of the Spirit.

With limitation.

Another needfull consideration of Gods promises, that wee may better make our vse of them, is this, That God doth proclaime in the Gospell his Sonne Christ, and all his benefits generally to all and every Soule, to whom the Gospell comes: so that every one who heareth the Gospell, ought to beleeue; which if hee doe not, (which none can without speciall grace) yet this is his sinne, and

Generally promises offered to all.

and shall be his condemnation, for wilfull refusing mercy offered. And therefore every one that will not perish must beleeve that there is such mercy in God as hee offereth, and that God is able, willing, and faithfull to performe his promise: that so beleeving he may enjoy the benefit of which otherwise hee depriveth himselfe. This therefore I doe before hand make knowne, that (seeing many worthy promises bee thus generally propounded and set out, that wee might by beleeving bee made partakers of Christ) therefore none doe shut out themselues, and so bring upon themselues more just damnation: as *Iohn* 3. 18. is plainely expressed, *He that beleeves not is condemned already*, vers. 19. *This is the condemnation, that light is come into the world, &c.*

Note.

None must shut out themselues.

There

Promises to speciall men

There be also many speciall promises made to speciall persons performing such duties, as to Faith, and trust in God, to confession of sinne, to prayer, and so to all obedience: for GOD requires no dutie, but there is a Reward belonging thereto, (though not alwayes expressed) which reward, though it may moove the heart to desire it, yet it cannot beget FAITH, but the truth of the promise must draw vs to beleeue, and our beliefe of having the reward which wee desire, will moue to obedience: And therfore every one who heares such rewards promised, must bee thereby moved to beleeue. Secondly to obey, as was before sayd. These well considered, will better guide the weaker sort, to apply and make the right vse of all the promises in the Scripture, which may any way concerne them.

The truth of the promise must draw vs to beleeve it.

Now

Now then becauſe theſe promiſes bee exceeding many, wee muſt needs bring them to ſome order, and that as plaine and ſhort as may bee, leaſt the weake memories bee overloaden, and ſo their vnderſtanding confounded by many diviſions, as is too oft ſeene. I cannot thinke of any more eaſie way, to teach the full vſe of our FAITH in every part of our liues, then to lay open the moſt principall matters, in which we are moſt ſubject to doubt and feare; that ſeeing our diſeaſes, we may more fitly apply the remedies.

Promiſes be very many.

Occaſions of doubting

Over-looking the whole courſe of life, I obſerue theſe ſixe ſpeciall occaſions of doubting, wherin we haue moſt need to be relieved by Faith.

Order. Sixe chiefe heads.

1. Firſt, and aboue all, wee are moſt ſubject to doubt, whether

1. Iuſtification.

whether wee be in the state of grace, and so of the number of those that shall be saved by Christ.

2 Mortification.

2. Secondly, how we shall be able to overcome our strong corruptions and temptations.

3 Holy life.

3. Thirdly, how to get grace to pray, heare the word, and to performe all duties to God and man in Faith, so as God will accept them.

4 Afflictions.

4. Fourthly, how to endure and profit by all afflictions, and persecutions.

5 Earthly blessings.

5. Fifthly, how to be provided for, of all things needfull for this naturall life.

6 Perseuerance.

6. Sixtly, how we shall hold out to the end.

Life spirituall & earthly.

All which may be drawne to two heads: First, for our Spirituall life: Secondly, for this bodily life. In both which, were wee so strengthened in Faith, as to rest vpon God for all sufficient reliefe, I well see not

not what might be much wanting to make vs rejoyce alwaies in the LORD; and sure I am no other state in this life, were herewith to bee compared.

Let vs therefore come to particulars, and see how in all of these we may gather out of Gods word strength of Faith, and so comfort to our soules, for the better finishing of our welfare in this life, and more full assurance of our finall victory and glory hereafter, in and through our Lord Iesus Christ.

And now to begin with that, which as it is first in order, so is it in degree above all to be most sought for (seeing vpon it all the rest doe depend,) and yet wee are vsually in nothing more wanting, namely, to bee sure of our salvation by CHRIST; vnder which I doe containe especially our iustification,

First point wherein we liue by faith is for assurance of our salvation.

tion, by which wee bee made GODS children. All which, as wee haue already heard is to be had alone in CHRIST, and to bee made ours, only by FAITH, *not by any workes*
Tit. 3.5. *of righteousnesse which wee haue done.* Whereof although there hath been in the former part of this Treatise, so much said as might suffice for this point, to shew how this faith is attained; yet seeing the LORD hath left vs so many promises in the holy Scriptures, (specially in the new Testament, wherein Christ who was before shadowed in types, is more clearely reuealed, for which cause I doe chiefly cite these.) And seeing this is my maine scope to teach the weake beleeuer, how he may by these promises daily nourish his FAITH, (specially in time of tentation) I hope it will be found no lost labour to gather some store of these promises

miſes, and to ſhew the right vſe of them.

To come then to the practice of this firſt point, how wee may daily come to more certaintie, that wee be reconciled to God, and ſo his adopted Children and heires of ſalvation: wee are to remember, that there is a two fold certaintie, or aſſurance of GODS favour, one certainety which comes by Faith alone, the onely ſtay whereof is Gods word: The other is the certainetie of Senſe, when as wee haue ſome Spirituall feeling of GODS favour, manifeſted to vs by his manifold graces beſtowed on vs, which bee ſo many tokens and teſtimonies of his Fatherly loue. A cleare reſemblance whereof, may bee that which *Ioab* ſayd to *David*; *To day thy ſeruant knoweth that I haue found grace in thy ſight, my Lord, O King, in that the King hath fulfilled*

Doublecertaintie.
1. Of Faith.
2 Senſe.
2 Sam. 14. 21

led the request of his seruant. Wherein we see Ioab was more assured of the Kings fauour, by granting his request. Both these assurances be expresly coupled in that one sentence of the Apostle Iohn, *And hereby we doe know that we know him, if we keepe his Commandements.* Meaning that the conscionable endevour to keepe GODS Commandements, makes vs to know certainely, that wee truely beleeue, and haue true certaintie of Faith for our salvation by CHRIST. For our strengthening in both of the assurances the Lord maketh diuers promises.

1 Ioh. 2. 3.

How wee may know we beleeue.

Matter what.

In all which we shall find vsually these two things.

First, what bee the excellent benefits, and vnsearchable riches which bee brought to vs in CHRIST: which be set forth vnto vs sometimes generally, all in a lumpe, that bee will

will saue vs; and sometimes more particulary, that he will forgiue and cleanse vs; all to this end, to draw vp our earthly mindes and affections, so to hunger and thirst after them, as never to bee at rest till we doe in some measure enjoy them.

Secondly, the persons to whom these be in the Gospell proclaimed, that so every one may apply them to himselfe by Faith, and bee assured they bee his: Both which shall now better appeare in the particular promises. Persons to whom.

And first, concerning Christ & the benefits brought by him wee may well begin with that, which was the first promise made to man, and the foundation of all others; where the LORD denouncing his vengeance against the Serpent (the Devils Instrument in seducing mankind) sayd, *And* Christ promised. Gen. 3. 15.

Foundation of all promises.

I will put enmitie betweene thee and the woman, and betweene thy Seed and her Seed: It shall bruise thy head, and thou shalt bruise his heele. In which besides sundry other things there intended, this is chiefe for our purpose; that Christ the promised Seed of the Woman, should fully conquer Sathan, and his whole Kingdome, howsoever Satan would continually molest the Seed of the Woman, till he were quite vanquished.

The selfe-same matter is more plainely taught, *Hebr.* 2. 14. that CHRIST tooke our nature, *That through death he might destroy him that had the power of death, that is the Devil. And deliuer them who for feare of death, were all their life subiect to bondage.* Which (if God had made no other promise) might be a sufficient word, to perswade every Scule that heareth it, not onely to desire, and

Vse.

seeke

seeke this deliverance by Christ but beleeue that he shall enjoy it seeing GOD hath so faithfully said it. For the further confirmation of the Faith of GODS people in this point, in all ages the LORD renewed this promise of sending Christ the promised Seed. As immediately after the Flood, *Noah* by prophesie blessing his two sonnes, said *God shall enlarge Iaphet, and hee shall dwell in the Tents of Shem.* Which intendeth that wee Gentiles, should bee called to bee one body with the *Iewes* in CHRIST. The same was afterwards oft renewed to *Abraham, in thy Seede shall all the nations of the earth bee blessed, Acts* 3. 25. The like to *Isaack*, and to *Iacob*, also; In all which CHRIST was promised, the true seed, in whom alone all Families be blessed. And so forward in all succeeding ages, *Moses* and all

Gen. 9. 27.
Gal. 3. 16.
Gen. 21. 28
26. 4. 28. 14

all the Prophets in their times, fore told of Christ, as we read *Acts* 3. 24. and 10. 43. So that it is needlesse to write all the Scriptures tending to this point.

Vse. All this serues thus to strengthen the FAITH of all that will giue credit to GOD, that seeing the Lord nourished the FAITH of his Church from *Adam* to CHRIST, with those promises of saluation by Christ the promised Seed; we therefore may boldly rest hereupon, and much the rather seeing we vnder the Gospell, haue all things fulfilled, which they vnder the former Testament saw farre off, and were perswaded *of them, and embraced them.* To passe over then all the promises of the old Testament concerning Christ and his benefits, and to come to the Newes, wherein all things which were foretold, are fully accomplished, and we

Heb. 11. v3. Multitude of promises concerning Christ. 2 Cor. 3. 17

may

may with open face behold as in a glasse, the glory of the Lord. Here be so many promises wherein Christ and his benefits bee set forth vnto vs, that the bare rehearsing of them, without any further opening of them, would make a sufficient Booke, and longer I feare, then any of our idle professours would once read over. I intend therefore to range these into some order, & to make choise of some principall of every sort, and by them to shew how we may make vse of the rest, that are of the same kind.

A speech too true.

Now all these promises concerning this first point, for the strengthning of our Faith in the assurance of our salvation by Christ, bee propounded either generally, or more specially, as was before said.

Generally, in respect of the matter promised, as that Christ shall saue vs, and the like, as also of

Generall, matter. Persons

of the persons, to whom these promised bee proclaimes: that is generally to al mankind. Both which tbe for the most part joyned together, what is promised, and to whom; therefore wee will handle them together for brevitie sake, least otherwise we should be faine to alledge the same Scriptures againe, to sundry purposes, which would be tedious, which I desire to avoid.

1. What is promised
2. Towhom

Names given to our Redeemer.

To begin then with the very names, which throughout the New Testament bee given to our Redeemer Iesus Christ: they are both of great force to confirme our Faithe when the Angell *Gabriel* was sent from God to the Virgine *Mary*, with that heavenly salutation, he told her; *That shee should conceive in her wombe, and bring forth a Son, & she shall call his name IESVS:* wherof the Evangelist *Mathew* giues this reason; for *Hee shall*

Iesus.

Luke 1. 16. 31.

Mat. 1. 21.

save

saue his people from their sinnes, & to like effect of us. All flesh shall see the saluation of GOD. When CHRIST came to Zacheus, He said, This day is saluation come to this house, for as much as he also is the Sonne of Abraham, for the Sonne of Man is come to seeke, and to saue that which is lost, CHRIST himselfe said, God sent not his Son into the world to condemne the world, but that the world through him should be saued. And againe I came not to iudge the world, but to saue the world. And to heape vp no more of this sort, to this end is Christ so oft called our Saviour.

Luke 2. 6. 19. 9. 10.

Iohn 3. 17.

12. 47.

In all which we ought to reason thus; Seing the eternall Son of God did take Mans nature, and so was *Immanuell God with vs*, as the Euangelist *Mathew* sheweth out of the Prophet, and that to this end, to saue vs being lost, and not to condemne the World, but to saue the World:

Vse.

Mat. 1. 23.

In Christ alone salvation.

Therfore vnlesse we wil thinke all this is but a Fable, we are vndoubtedly to beleeue, that there is in this *Iesus*, and in him alone salvatiō for vs sinners. *For there is no other name vnder heauen giuen among men, whereby wee must be saued.* And further, if we will not despise this wonderful mercy of God, in sending his Sonne and of Christ himselfe, in comming into the world, not to condemne vs, but to saue vs being lost: then must we with a true Faith, accept this mercy.

Acts 4.12.

Christ.

The same may be said of the name *Christ*, (vnto both which all his other names may bee referred) which signifieth *annoynted*, wherto answered the word *Messiah* in Hebrew. By both which (being referred to Christ) is meant, that the Sonne of God taking our nature, was in the same filled with the Holy Ghost (as is oft said of him) and that farre aboue all other Holy

Christ filled with the holy Ghost aboue measure.

men

men, as was prophesied of him, *Psalme* 45. 7 *Thou louest righteousnesse, and hatest wickednesse: therefore God thy God hath annointed thee with the oyle of gladnesse aboue thy fellows.* Of which the Evangelist *Iohn* more plainly saith, *For God giueth not the Spirit by measure vnto him*; which was manifestly shewed at *Christs* baptizing, where the holy *Ghost descending in a bodily shape like a Doue vpon him, and a voyce came from Heauen, which sayd, Thou art my beloved Sonne in whom I am well pleased.* All which was to this end, that as vnder the Law, *the Prophets, Priests, and Kings, were consecrated to their offices by the anointing with the holy oyle*: so Christ was consecrated to the offices of his Mediation, 1. to be our Prophet to reveale the whole will of God for our salvation; 2. to bee our high-Priest, both to offer vp himselfe to God his Father, a

Ioh. 3. 34.

Luk. 3. 22.

Christs 3. offices.

full and sufficient Sacrifice for the redemption of vs sinners, & to make intercession for vs. 3. to be our King to rule and gouerne his people, and to subdue all his enemies. All which bee notably set out in that worthy Epistle to the Hebrewes, which being too long to recite, I desire the Christian Reader to read with obseruation that Epistle to this end.

Chap. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, &c.

Vse. From whence another effectuall motiue to beleeue, may be thus taken: Seeing God the Father hath thus annoynted his Sonne in our nature, and therefore called him Christ, and filled him with the holy Ghost without measure, that he might performe all things needfull for our saluation, all which he hath fully accomplished; wee may therfore boldly come to him, & stedfastly rest vpon him for our saluation.

And on the other side, they who

who hearing theſe, bee not drawne hereby to beleeve in Chriſt for their ſalvation, doe either deny the truth of theſe, (which is to make God a lyer) or deſpiſe their owne ſalvation ſo prepared and offered to them; which ſhall bring vpon them moſt juſt condemnation. And theſe briefly for thoſe two names IESVS CHRIST, properly belonging to our Saviour, which doe ſummarily containe all, and ſo to a wiſe regarder hereof might ſuffice to perſwade him to reſt vpon Chriſt for ſalvation.

But ſeeing the Lord (who knowes how hardly wee bee brought to this aſſurance by faith of our ſalvation by Chriſt) hath in that ſmal volume of the new Teſtament, ſpoken ſo much of Chriſt and the benefits which hee hath brought vnto vs, to this end that we might bee more ſtirred vp to ſeeke to him

Benefits by Chriſt.

him, and to embrace him for our Saviour: I hope it shall bee worth our labour further to consider what the Lord sayth. And before I come to particulars, let vs heare, and wonder at *these heaps of heauenly treasures* which bee brought to sinners in Christ.

Generall benefits by Christ.

Saue vs. Luke 2. 32.

Wherein this is the first, *That Christ is sent to saue sinners*; wherof enough was spoken before in the name Iesus, therfore now no more thereof.

Light to Gentiles. Esay 9.2.42. 6. 49.6.60. 3. Mat.4.11.

The next is, that CHRIST is said to be *a light to the Gentiles*, which was long before propheried oftentimes by the Prophet *Esay*, saying; *The people that walke in darkenesse, haue seene a great light, they that dwell in the land of the shadow of death, vpon them is the light shined*; which the Euangelist *Mathew* applyeth to CHRIST, bringing the light of the Gospel to a blind & igno-

Mat.4.15. 16

ignorant people: And the Apostle *Paul* alleadgeth for his warrant in preaching the Gospel to the Gentiles. Rom. 15. 9. 10. 11.

To like effect, Christ is often said to bee *the light of the world*, as hee professeth of himselfe, *I am the light of the world*: And of this I vnderstand that which is spoken by the Evangelist, *Iohn* 1. 9. *That Christ was the true light, which lighteth every man that commeth into the world*, (that is) who casteth out the light of the Gospel to all nations as the Sunne in the firmament shines to all the world, though many blind never see the light thereof. Act. 13. 48. Iohn 8. 12. 9. 5

Vnder this comparison of light, all the benefits which Christ brings vs to bee contained, light of knowledge, light of grace, & holy life and light of eternall life and glory. All which be contained either generally or specially in the former alledged, Christ brings light of grace and glory with him.

Scriptures, & in sundry others. To this head also belongs such Scriptures as shew Christ to be our life, *Ioh.* 6. 33, 51. 10. 10. 14. 6. 2 *Tim.* 1. 10.

Christ our life.

Of all which, this is the vse we are to make, that seeing God hath set vp his Sonne Iesus Christ in the Ministery of the Gospell, to all Nations, where euer it comes, to lighten, and to giue life to euerie man who heareth it, if he refuse it not, and shut not his eyes against it, as the *Pharisees* did: Therefore euery one who heareth this, not onely may, but is bound to embrace this light by a true Faith, (that so they may be the children of the light) & that vpon paine of condemnation, even as our Saviour himself denounceth against all who receive it, saying; *This is the condemnation, that light is come into the world, & men loue darknesse rather then light.*

Vse.

Iohn 9. 41. Iohn 12. 36.

Iohn 3. 19.

A-

Another worthy ground for our Faith is this, that God the Father, when at the Baptizing of Christ, he sent downe his holy Spirit in the likenesse of a Doue, lighting vpon him, sent a voyce from Heaven, saying; *This is my beloued Sonne in whom I am well pleased*; wherein is meant, not onely that God did loue and like well his Sonne, (with whom for himselfe hee could never be displeased, there being no cause why) but this rather, that whereas God was extreamely offended with all mankinde, now hee was fully appeased by Christ, and for his take ready to receiue into fauour, all that by faith should receiue him, and so to accept him for vs: and vs in him: which is the same with that where it is said, God hath made vs accepted *in his Beloued*. And againe, *That Christ hath giuen himselfe for vs an offering and a sacrifice*

3 God is well pleased in Christ.

Note.

Ephe. 1. 6.

5. 2.

to God for a sweet smelling savour: meaning, that whereas whole mankinde since the fall, is become odious to God for sinne, so that neither their persons, nor their workes could bee acceptable to God; Now by this all-sufficient sacrifice of Christ, all that lay hold on Christ by Faith, and so apply his sacrifice to themselues, they shall be accepted of God, and their obedience pleasing to God, in his perfect obedience.

Christs sacrifice acceptable to God.

Vse. Which alone is a sufficient meanes by the operation of the Holy Ghost, to draw any that heare and conceiue this, to cast themselues wholy vpon Christ, and to seeke for Gods favour, and all the fruits thereof onely in this sacrifice of Christ.

Besides these, there bee many other Scriptures, which in generall set out Christ, and his benefits to vs: but if they bee well marked, it will appeare, they

they be contained vnder these. As for example; where Christ compares himselfe to a Vine, to teach, that as the branch hath his whole life from the Stocke, so wee haue all our life from him: So doth hee call himselfe *the bread of life*, and is said to be the head of the body; *That he is full of grace and truth.* Againe; *Hee that spared not his owne Sonne, but delivered him vp for vs all, how shall hee not with him also, freely giue vs all things?* Againe; *I will giue you the sure mercies of* DAVID: That is, all those good things which were promised in Christ who was the Seede of *David.*

Ioh. 15. 1. Christ compared to a Vine. Ioh. 6. 35. Ioh. 1. 14. Rom. 8. 32. Esay 55. 3. Acts 13. 34

In all these and many moe, we see ths intent of the Holy Ghost was to giue vs in one view a sight of all that good, which Christ hath brought vs, that hereby every one, who heares hereof, may both wonder at Gods

Vse.

Gods vnspeakable mercy, in providing so many, and so great blessings in Christ for vs enemies: and hereby also be drawn to labour by all meanes to be made partakers of them.

And this shall suffice to haue set downe some of the generall promises, and the vse of them, how we ought to strengthen our Faith by them.

When speciall want, make vse of generall.

Only this I will adde concerning these, that if at any time in our doubts and feares for any particular distresse, wee cannot readily remember some particular promise, whereby we might bee comforted; then we may safely runne to one of these generall promises, (which doe containe all particulars) and so apply it to our present need. As for example, If any poore soule should fall into great doubtings of Gods fauour, by reason of some great affliction that lay heauy vpon him, or some cor-

Affliction.

Corruption

ruption

ruption which he could not master; & in this perplexitie could not thinke of any speciall promise, wherout he might gather some comfort: then may hee boldly lay hold vpon any one of these generall promises, and rest thereupon for comfort, in this manner: O Lord, thou hast said in thy holy word (which is the word of truth) that the Son of man is *come to saue that which is lost*; Lord, I am lost, and see nothing in my selfe to helpe mee: therefore I do wholy rest vpon Christ: and looke for helpe only by him. The same may bee said of all the generall promises, the least of which contains matter enough to support vs in all our feares, if we would or could iustly apply them.

Luke 19.10

Looke for nothing in thy selfe, to cause thee to beleeue.

Wherein I doe againe forewarne euery one who desires to beleeue in God, and to liue by his Faith, aboue all to deny himselfe, and not to looke for any thing

thing in himself, why he should beleeue (which I haue obserued to bee a maine hinderance from true beleeuing: but to cast all our thoughts vpon God: First how mercifull hee is to prouide such helpe for poore sinners in Christ, and freely to offer it vnto them in his word. And secondly how faithfull he is to performe all that he hath said, that by this meanes the poore sinner may bee moued to beleeue in God, that he will surely succour, and comfort him in due season, and measure.

1

2

For the persons to whom. First, to all.

Thus would I now passe from these generall promises, and come to the speciall, but that I feare I haue not sufficiently cleared one point concerning these generals, namely; for persons to whom God preacheth and proclaimeth these mercies, that they may beleeue (I speake not here, who shall enjoy these, who be only beleeuers and their Seed,

seed, but to whom these be offered. From whence bee raised the greatest doubts in many for their salvation, that they know not themselues to bee of that number, to whom God doth truely offer these mercies: and no marvell. For as it is not possible for a Rebel against his Soveraigne, to beleeue he shall bee pardoned, vnlesse he be sure that he is contained vnder the Princes Pardon: So no sinner can beleeue to haue pardon, till hee know that hee is in the number of those, to whom the pardon is proclaimed by God in the Gospel; For the knowledge whereof either there must bee some speciall marke of difference whereby it may bee knowne, to whome the Pardon is proclaimed, and to whom not, or els it must be generall to all.

Whence greatest doubts arise touching salvation.

Simile.

But there is no such speciall certaine difference betweene sinners before faith, whereby one

No speciall difference before faith.

one may know the pardon is graunted to him, and such as he is and not to any other: for then might some know themselues to bee vnder Gods speciall fauour, that is, elected before he beleeue wch is impossible by any ordinary meanes: therefore of necessity the onely way whereby any may know himself to be cõtained vnder the pardon, is this, that he heares that God in his Gospel doth proclaime forgiuenesse of sinne in Christ, without exception, to all sinners: that whosoeuer heareth and beleeveth, shall be saued: the rest shal be condemned for not beleeving, & not accepting this mercy offered to them.

Note.

Hauing in the former part of this Treatise sufficiẽtly prooued by many Scriptures, this point, that *Christ and his benefits bee freely offered without exception to all mankinde*, as that one place, Luke 16. 15. expressly sheweth:

eth: I onely now aduise every one who is kept from beleeuing by this, that hee knowes not whether he be contained vnder the pardon or no, not to looke to Gods secret will, but to attend to Gods reuealed will in his Word; wherein it is expressly said, *That God would haue no man to perish, but would haue all men come to repentance*; and so oft. *That he desires not the death of a sinner*, that hereby hee may be moued to seeke and hope for that mercy, wch God is so willing to bestow vpon him, if the fault be not in his owne selfe; as it was in the vnbeleeuing *Iewes* in *Ierusalem*, of whom our Sauiour complained, saying, *How often would I haue gathered thy Children, as the Henne gathereth her Chickens vnder her wings, & ye would not?*

Looke not to Gods secret, but to his reuealed will.

1 Pet. 3. 9. Ezek. 18. 23. 32.

God is willing to shew mercy.

Mat. 23. 37.

A further manifestation of this willingnesse in God to saue sinners, may be seene in his gra-

Gods willingnesse to saue sinners.

Mat. 22. 9. 10. 2 Cor. 5. 10

cious invitation of the vnworthiest to come to the wedding of his Sonne; yea, more by his beseeching sinners to be reconciled to him: and by the many and weighty arguments he vseth to perswade men to beleeue, by the great rewards, earthly, and spirituall, temporall, and eternall, which all beleevers shall enjoy; and by the fearefull woes which shall fall on all vnbeleevers, both in this life, and that to come, as plentifully is to bee seene throughout the Scriptures.

1

2

Ioh. 7. 38. 3. 18.

How to raise Faith.

Out of all this, me thinkes, a poore distressed sinner might thus stirre vp himselfe to beleeue. If this bee certaine, that God would not haue me perish but is very willing to saue mee, and therfore hath not only provided all sufficient meanes to bring mee thereto, and made such a generall pardon, as may assure me I am contained vnder it:

Note.

it: yea, seeing I now know, that I am invited and called to come to Christ, and intreated to bee friends with God, then may I be bold to come and assure my selfe, I shall bee welcome. Yea, further, if I will not forgoe all these rich rewards tendered vnto me, and pull vpon my selfe most justly all those woes wch God hath threatned against all despisers of his mercie, then must I gladly accept Gods mercy offered to me; and if I find my vnbeleeving heart to draw backe, then must I ply the Lord with fervent and constant prayers, that he would draw me by his Spirit to come to Christ, & so to rest vpon him for my salvation. And thus much for the generall promises, both in regard of the matters promised, & of the persons to whom they be proclaimed, that every one who heares them, may claim his part in them.

Mat. 11. 29. 2 Cor. 5. 20

Pray to God of vnwilling to make vs willing.

Now

Speciall benefits.

Now to come to those speciall benefits which wee receive in Christ, which belong to this first point, how our Faith is to be strengthened in the assurance of our salvation by Christ: I intend to referre all that I haue to say herein, to these two: First, our *Iustification*: and secondly, the fruits immediatly growing from thence, which I gather out of the Apostle, *Rom.* 5. 1. to be these three, 1. *Reconciliation.* 2. *Adoption*, 3. *Hope of Glory.*

Iustificatiõ.

Concerning *Iustification*, it is evident by the Scripture, that all our salvation depends vpon it, that whosoever shall bee saved, must be justified: & therefore of necessitie, he that is not justified, must needs be condemned; It behoveth then every one who looketh for salvation, well to conceive what it is to be justified in Gods sight, & then to make sure worke, that hee may attaine it: yea, and know it also

If not justified, then condemned

1

2

that

that he is iustified: without wch there is no comfort or hope of happines. To be iustified before God, is to be made righteous: that is, not only without all sin, but having all that righteousnes which God in his holy Law requireth, as *Rom.* 2. 13. So was *Adam* and *Eue* by creation: *God made man righteous.* So was Christ; *Such an High Priest it became vs to haue, who is holy, harmeles, vndefiled, separate from sinners, and made higher then the Heauens.*

What to be iustified.

Eccle. 7. 31.
Heb. 7. 26.

Besides these, not one of the whole stocke of mankind, was thus righteous, but euery soule, young, and old, was and euer shall be in this world, void of this righteousnesse, & full of all vnrighteousnesse: as *Rom.* 3. 20. *Therfore by the workes of the law shall no flesh be iustified in his sight.* It followeth then, that all that shall be saued, must bee iustified another way, & that is this,

All void of righteousnes in themselues.

by

How justified.

by having that perfect righteousnesse which was in Christ alone, to bee accounted theirs as if it had beene in themselues.

Not intending to enter into any further discourse hereof, which may bee seene in sundry Treatises, written of this argument: all our care must be to get this grace in Christ, whereby wee shall assuredly bee saved. The Scripture is cleare, that this is obtained by Faith, and no way else, as besides sundry other Scriptures, the Apostle both soundly and plentifully proveth, *Rom.* 3. and *Gal.* 3. read the places, in which we shall see not onely the truth of the doctrine, but many motives to beleeue, and imbrace this grace wrought by Christ for us, and by him freely offered vnto vs, that wee might receiue it to our comfort.

Apply this righteousnes of Christ

To

To this purpose is that which is said, *Rom.3. vers.21.22. But now is the righteousnesse of God, made manifest without the Law, having witnesse of the Law and the Prophets, to wit the righteousnesse of God, by the Faith of Iesus Christ vnto all, and vpon all that beleeue.* And so forward to the end of the Chapter; wherin for our purpose, this is chiefly to be considered, that as none are partakers of this benefit of Iustification in Christ, but beleevers: so seeing none can beleeue to enjoy this, but such as know that God freely and faithfully offers it to them: therefore it is here, & elsewhere oft revealed, that as *all have sinned and are depriued of the glory of God*, so are they *justified freely by his grace, through the redemption that is in Christ Iesus*. Which (as I said) cannot be vnderstood, That all doe receiue this mercy of justification, purchased by Christ;

None justified but beleevers.

but

but that as Christ hath wrought it, so God doth indifferently offer it in the Gospel to all: which is more manifested by the words following Ver. 25. *Whom God hath set forth to be a reconciliation, through Faith in his blood, to declare his righteousnes in the forgiuenesse of sinnes that are past &c.*

Vse.

The vse to bee made of this and the like, for the strengthning of our Faith, in the assurance of our salvation by Christ, is this, that every one who would beleeue, doe set before him, on the one side his own sinfulnes & cursednes to be such, that he is no way able to make any satisfaction whereby he might be deliuered: on the other side that Christ hath made a full satisfaction vnto his Father for him a miserable sinner, & freely offers it to him: which if he beleeue, it shal be accepted for him and he thereby saued: that he may

Nothing in vs by nature but sinfulnesse & cursednesse.

Christ only hath satisfied.

may draw him to renounce all hope in himselfe, & to rely vpon Christ for his iustification & Saluation.

This shall bee more manifest in the parts of iustification, which are *forgiuenesse of sinnes, and imputation of righteousnesse*: And more speciall in the former *forgiuenes of sinnes*, which so vnseparably bringing in the latter imputatiō of righteousnesse, the Scripture doth most labour to assure vs of. And for this cause all blessednesse is worthily placed herein, both by the Prophet *Dauid*, and the Apostle *Paul* saying, *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. Blessed is the man to whome the Lord imputeth not sin.* That it may driue euery man out of himselfe for hapinesse, seeing *God iustifieth the vngodly*, ver. 5. And to draw all that shall bee saued, to looke for saluation, only in Gods free mercy, forgiuing

Parts of iustification Forgiuenes of sinnes.

Psal 32. 1. 2. Rom 4. 8. 9.

their iniquitie, & couering their sinne, and not imputing to them their sinne. Vnder which speeches is contained the way and meanes, how the righteous God (who will not let one sinne and breach of his Law to escape vnpunished, without deserued condemnation) doth yet set free poore sinners, from their sinne and punishment: which is onely by the satisfaction, which Christ hath made for them in bearing their punishment; where with God being satisfied, doth fully & freely forgiue all those who by Faith accept this mercy offred vnto them.

To this end throughout the Scripture, is this great benefit of forgiuenesse of sin by Christ so plentifully proclaimed vnto vs miserable sinners; I will cite a few for many. When Iohn the Baptist was sent to prepare way for CHRIST, first seeing CHRIST comming vnto him, he

hee cried out, *Behold the Lambe of GOD, which taketh away the sinnes of the World.* Our Saviour himselfe after his Resurrection, appearing to two of his Disciples going to *Emaus* having opened their vnderstāding, that they might vnderstand the Scriptures, said vnto them, *Thus it is written, and thus it behooved* CHRIST *to suffer, and to rise againe from the dead the third day: And that Repentance and Remission of sinnes, should bee preached in his Name among all Nations beginning at Ierusalem.* Likewise the Apostle Paul preaching at *Antioch* to the *Iewes*, in their Synagogues, said vnto them: *Bee it knowne vnto you therefore men and brethren, that through this man* (meaning CHRIST) *is preached vnto you forgiuenesse of sinnes: And from all things from which you could not bee iustified by the Law of Moses, by him euery*

Iohn 1.29.

Luk 24.45.

46.

47.

Act 3.8.39.

Rom 4. 25. Tit 2. 14. Hab 1. 3. 1 Pet. 2. 24 Reu 1. 5.

1 Ioh. 2. 1. 2

Vse.

The Citie of refuge.

one that beleeues is iustified. And so all the rest of the Scriptures, in which it is said, that Christ *was deliuered to death for our sins* And *gaue himselfe to redeeme vs from all iniquitie.* And *hath by himselfe purged our sinne, That hee bare our sinnes on the tree. That hee loued vs, and washed vs from our sinnes.* And to shut vp all with that worthy saying of *Saint Iohn, If any man sinne, wee haue an Aduocate with the Father,* CHRIST *the righteous.* And *hee is the propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world.*

In all of which, what can any man thinke to bee Gods meaning, but to prouide meanes to saue vs sinners? And therefore whosoeuer feeles his sinne, and feares Gods wrath, may boldly come to CHRIST, and stedfastly beleeue, that GOD for CHRISTS sake will

will forgiue him, *and remember his sinne no more.* And so much the more, may and ought euery one, to whom this good newes of pardon is brought by the preaching of the Gospel, lay clame to this pardon, and so shall hee please GOD, and saue his owne soule; otherwise as his sin shall bee exceeding great, so shall his damnation bee more grieuous.

I doe therefore againe exhort euery poore soule who faine would beleeue, not to make his sinne greater then GODS mercy: but seeing CHRIST hath borne the punishment of his sinne, and fully appeased GODS wrath for him, and doth expresly call him, and proclaime this pardon vnto him; therfore that he commit himselfe to CHRIST, and so giue glory to GOD in beleeuing, that through CHRIST his debt is discharged, and hee

make not sin greater then Gods mercy.

For he was able to pay it.

freed from condemnation; so that neither GOD will, nor the Diuell, nor his owne conscience, shall bee able to lay any thing to his charge: then which what can bee more comfortable to a distressed sinner, I know not.

The comforts belonging to a distressed sinner.

6

This might content vs, if we were not so full of vnbelief: but the Lord IESVS both knowing and pitying our distrustful hearts, hath said much more to perswade vs of our saluation in and by our Lord CHRIST IESVS. And whereas we haue learned that to the iustifying of a sinner, there is required not onely that his sin and punishment be quite taken away, but that he haue perfect righteousnesse, without which there can be no life: for although these two be neuer parted (no more then soule and body in a liuing man) yet they be not both one, but necessarily distinguished,

Part of Iustification. Imputation of righteousnesse.

and

and both required in him that is iustified in GOD'S sight. The LORD therefor hath graciously prouided a meanes, where by we (who since the fall of our first parents, haue vtterly lost our originall righteousnes, and bee no way able, to attaine such righteousnesse as God in iustice requires at our hands) may recouer our losse, and bee made perfectly righteous, such as GOD will allow, and for which hee will in his iustice grant eternall life. As Paul in his glorious triumph before his departure, did boldly professe. *For, I am now ready to bee offered, and the time of my departure is at hand, I haue fought a good fight, I haue finished my course, I haue kept the* FAITH; *Henceforth is laid vp for me the crowne of righteousnes, which the Lord the righteous Iudge shall giue mee at that day, and not to mee onely, but to all that loue his appearing.* Which

2 Tim. 4. 6. 7. 8.

one Scripture might ſuffice to perſwade vs, to looke for this righteouſneſſe and eternall life, which by due debt (through GODS mercy, and the merit of CHRIST) is made ours. But becauſe this is not ſo eaſily ſeene much leſſe beleeued, that ſuch as wee ſhall euer attaine to this high dignity, the Lord hath reuealed his good will towards vs ſinners in this behalfe that hee hath prepared ſuch a perfect righteouſneſſe for vs, and made a faithfull and free grant thereof vnto vs that ſo we may make it our owne by FAITH. This is moſt manifeſt, in that heauenly compariſon, betweene the firſt *Adam*, and the ſecond *Adam* CHRIST IESVS, ſet forth at large and in many degrees, *Rom.* 5. 12. to the end. The ſumme of all is this, that the benefite wee haue in CHRIST, doth euery way exceed all the hurt

wee

wee had in *Adam*, as the Apostle himselfe saith, verse 20. *Where sinne abounded, grace did much more abound.* *Verse* 21. *That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternall life through* IESVS CHRIST *our* Lord. Where wee see that as sinne through GODS iustice brought death: so by GODS mercy, the righteousnesse of Christ brought to vs eternall life. As is expressly said, *vers.* 19. *For as by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous.* Wherein it is cleare, that as Christ by his obedience was perfectly righteous, so by it many (that is, all) that by faith receiue Christ are made righteous in Gods sight. To the same purpose it is saide that we are made the righteousnesse of God in him. And that of the Prophet

2 Cor. 5. 21.

Esay. By his knowledge shall
Esa. 53.11. my righteous seruant iustifie ma-
ny for hee shall beare their in-
Ier 23.6. quities. And for this cause is
Christ called, *The LORD our*
33.16. *righteousnesse*: and he is *the end*
Rom 10.4. *of the Law, for righteousnesse to*
4.11. *euery one that beleeueth*. And
for this cause are the Sacraments
said to *bee seales of the righteous-*
nesse of Faith and to the same in-
tent much: wherein wee see
how plainly and plentifully the
Lord sets out this perfect right-
eousnesse, and life thereby in
Christ, to be made ours. Which
if any shall but neglect, and pass
by, and not accept, how shall he
escape most iust condemnation
as we reade *Heb.* 2.3. speak-
ing of the same matter.

How then can this but per-
Vse. swade euery one, who desires
saluation with both hands (as
wee say) to receiue this great
gift of Christs righteousnesse
to be his, wherevpon depends

so

so certainly his eternall happinesse. And how iustly shalt thou perish, who hearing of this goodnesse of GOD prepared in Christ and offred in the Gospel to thee, and yet wilt not receiue it? But either securely neglect it, or at least by thy vnbeliefe, depriue thy selfe of so incomparable a benefit. I can say no more to perswade thee; But I beseech the Lord to perswade thee: and doe thou giue the Lord no rest, till by his Spirit he draw thee to embrace this benefit, to thy euerlasting comfort.

An effectuall motiue to receiue Christ.

Now to come to the fruits of Iustification, which bee so many effects of Gods grace accompanying & following our Iustification, 1. *Reconciliation*, 2. *Adoption*, and 3. *Hope of Glorie* I am not ignorant that these be set in another order diuersly, by diuers Diuines, which is not much materiall; for all consent, that they

Fruits of Iustification.

they be speciall benefits, which Christ hath purchased for vs by his death and obedience, & serue much for the assurance of our saluation. Whereas on the contrary, the ignorance or doubting of them, must needs breed much discomfort, especially in time of temptation, and at the houre of death. Yet seeing these doe depend vpon the former of our iustification, that hee who is iustified, cannot want these; and without a man bee iustified, hee can neuer enjoy any of them, either to bee at peace with God, much lesse to come into so high fauour, as to bee adopted and made Gods Childe, and heire of all his blessings; and last of all, attaine such hope of euerlasting glory with God in his kingdome, as might make him here in this vale of misery, not onely to cheare vp his heart in the expectation thereof, but outwardly to rejoyce, &c.

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2
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holily to boast thereof: seeing, I say, the iustified man, and none else hath these most certainly, the best way to get assurance of these, is to make sure our Iustification, in such sort as hath bene already shewed.

But seeing the Scriptures doe oft make mention of these, that GOD hath prepared and offered these to vs in CHRIST: it shall bee to our comfort to take knowledge of them, and so labour for the right vse of them.

Remembring that I haue in the former part of this Treatise, spoken of these effects of our FAITH, out of *Rom.* 5. 1. &c. to set out the great and precious fruits which are gotten by faith thereby to prouoke all, more to labour for Faith: I may now bee the more briefe, especially seeing the Scripture including them in the former, is not so plentifull as in the former: For

Page 91.

Reconciliation.

By Christ, of enemies made frinds

For the first of these, *Reconciliation*, I vnderstand, that whereas before wee went in Christ we were enemies to God by reason of sinne. Now by Christ wee are reconciled and made friends, as *Rom.* 5. 10. *For if when wee were enemies, we were reconciled by the death of his Sonne, much more beeing reconciled, we shall bee saued by his life.* So likewise notably is this set foorth. 2 *Cor.* 5. 18. 19. 20. *All things are of* GOD, *who hath reconciled the world vnto himselfe by* IESVS CHRIST, *and hath giuen vs the ministery of Reconciliation. For* GOD *was in Christ, and reconciled the world vnto himselfe, not imputing their sinnes vnto them; and hath committed to vs the word of Reconciliation. Now then are we Ambassadors for Christ: as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.*

In both which Scriptures these two things I obserue for our purpose;

2 Observations.

First, That wee being ranke enemies to God, CHRIST by his full satisfaction (whereof his death was a principall part) hath reconciled God his Father vnto mankinde; yet not so, that any haue the benefit therof, but they who gladly doe accept it.

The second is, that seeing none could so much as know this, much lesse haue warrant to beleeue, to haue any part in it: Therfore the Apostle as a faithfull disposer of the secrets of God, plainly affirmes, and for more certainty repeats, that this Reconciliation was wrought for the world, that is, all mankinde, (though againe I say, none but Beleeuers enjoy it.) And the more to draw vs to beleeue, that God hath granted out a Commission to the Ministers of the Gospel

Gospel, to preach and publish this good newes of Reconciliation wrought by CHRIST betweene God and man: & that they should by all meães labour to perswade men; (yea which is wonderfull) he saith that God by his Ambassadours doth *intreat* them to be reconciled to God, that is, to accept this vnheard of mercy offred to them.

Gods great mercy.

These things when I consider, I cannot but admire Gods vnspeakeable mercy, in so seeking to saue vs his enemies, and our brutish ingratitude in so light esteeming therof: yea our senselesse neglect of our chiefest good and our deadly vnbeliefe, by which we deprive our selues of so vnualuable treasure, freely offred vnto vs. Owl at may be said more to moue our stonie hearts either to desire, or to accept so great grace, I well see not: but this I see & am sure of, that it shall bee more tolerable for

Note.

Turkes

Turkes and Pagans in the day of iudgement, then for thee whosoeuer thou art who liuing in the church doest either despise or so distrust this bounty of the Lord, that thou doest not receiue it.

And such who preferre any worldly thing befor this vnmatchable mercy, & so if not grossely reiect it, yet securely neglect it, & as Swine trample such precious pearles vnder their feet: I say no more, but *he that is filthy, let him be filthy still*. But for such poore soules, as do highly prize this exceeding fauour to be reconciled vnto God, & onely be kept from it by distrustfull feares, that it is not for them (they being so vnworthy) I beseech them in the Lord deeply to weigh what hath beene said to draw them to beleeue, and for example, to set before thê Gods dealing with the Ephesians of whome the Apostle saith *That when*

Swine,

Reu 22.12.

Weake beleeuers.

Ephe 2.3.

When they ware dead in trespasses and sinnes, (which is as bad as may bee, yet hee heaps more of their wofull cõdition, verses 1. 11. 12. *yet these were quickned in* Christ, so likewise the Colossians, being before their conuersion *strangers and enemies because their minds were set on euill workes were reconciled to God, &c.* And to say the truth, so is it with all that be conuerted, as Paul testifieth of himselfe, & all other beleeuers before their effectuall calling, that they *had their cõuersation in times past in the lusts of their flesh, in fulfilling the will of the flesh, and of the mind and were by nature the children of wrath as well as others.* All which, if a poore sinner shall consider, that others in as bad a state as he, and in many farre worse, were receiued to mercy & that God doth in mercy as freely offer it to him as them & is as faithfull as euer to performe what he saith: this

Col 2. 21.

All before faith dead in sinne.

Ephe 2. 3.

Vse.

doubt-

doubtles will in time moue him to expect like mercy at GODS hands, if he shall with patience waite the Lords leasure, and neuer giue ouer earnest supplication to God, to draw him, and daily meditation on Gods mercy. Thus will I leaue this point (hauing said more then I purposed:) onely I desire to be considered, that vnder this reconciliation, I containe that Peace which Christ makes betweene God & vs, whereof *Rom.* 5. 1. *Ephe.* 2. 17. and else-where oft; that it may be referred to this head. Now we come to the second fruit of our Iustification, which is *Adoption*, whereby I vnderstand that high fauour of God, wherby he maketh those who be iustified by Christ, and so reconciled, his owne Childrē and heires of all his blessings. If *Dauid* thought it no small preferment to be son in Law to King *Saul*: what may be thought of this?

Waite the Lords leisure, pray hard, and meditate daily &c.

Peace.

Adoption.

1 Sam 18. 23.

this? and therefore the Apostle *Iohn* calleth all to an admiration of that vnspeakeable *loue of God in calling vs to be the sonnes of God.*

1 Ioh. 3. 1.

Wherein wee haue to consider, not onely the excellency of this estate: but the certaintie of it, without which we could haue no comfort by it. This certainty appeares as in this, that GOD hath called all true Beleeuers to bee his sonnes: so further in the next verse where he saith, *dearely beloued, now are wee the sonnes of GOD,* (as hee saith) *it appeares not what wee shall bee.* To this purpose well serueth that gracious promise which the Apostle citeth out of the Prophet *Hosea, And it shall be in the place where it is said vnto them: ye are not my people, that there they shall be called the Children of the liuing GOD:* So likewise, when the Lord promiseth to such as shall separate themselues from

Certainty of adoption.

Rom. 9. 26.

the

the wicked: *And I will bee a Father vnto you, and yee shall bee my sonnes and daughters saith the LORD Almighty.* Againe *Hee that ouercommeth shall inherit all things, And I will bee his GOD, and hee shall bee my sonne:* these promises must bee the cause of our faith, and our FAITH the cause of our obedience, as hath beene said. And therefore it is said, *Yee are all the sonnes of GOD by FAITH in* Christ Iesus. And yet much more to our purpose, is that excellent Scripture *Gal.4.4.5.6.7.* which cõtaines much for the strengthning of our faith, in this whole point of assurance of our salvation, Therefore I rehearse it all: *But when the fulnesse of time was come, GOD sent forth his Sonne made of a woman, and made vnder the Law, that he might redeeme them which were vnder the Law; that wee might receiue the adoption of the sonnes, And because ye*

2 Cor.6.18

Rom 12.7.

Promises, cause of faith: Faith the cause of obedience.

Gal 3.26.

yee are sonnes, GOD hath sent forth the Spirit of his Sonne into your hearts, which cryeth Abba Father.

Wherein (to passe ouer all the rest) this is euident, that a maine end why GOD sent his Sonne to redeeme vs miserable sinners (who are by nature vnder the curse of the Law) was this, that by this Redemption by Christ wee might bee made GODS Children, and as the Apostle saith, *If Children, then also heires, euen the heires of GOD, and co-heires with* CHRIST, so it followeth in the former Scripture, *Gal.* 4. 7. *Wherefore thou art no more a seruant, but a sonne; now, if thou bee a sonne, thou art also an heire of GOD through* Christ.

Rom. 8. 17.

Vse.

If this bee so (as the Diuel himselfe cannot deny) who can sufficiently admire & magnifie *the bountifulnes, and loue of God to man*, by so great a price, to purchase so high a dignity, (as the

Tit. 3. 4.

Apo-

Apostle *Iohn* calls it) that wee should bee the sonnes of God, and partakers with Christ of all his glory in his Fathers Kingdome? Ioh 1.12.

But mee thinkes I heare some one say, It is true, this is a most blessed estate, if a man might be assured it were his owne: but seeing the Scripture oft witnesseth that they be but few who attaine this fauour, how may I who am so vnworthy, so full of sin and void of grace, euer hope to be a partaker hereof. Obiect.

This being so great an obiection, and so common whereby many be kept from beleeuing it is meet to bee well answered, It hath two parts; first, that so few come to be Gods Children, to which I answer; first, the fault hereof is not in God who (as oft hath been said) hath so largely proclamed life in the Gospel to euery sinner. Againe, if there were an almes of great value cast Answ. 1. Why so few Gods Children.

cast a mong many, which a few onely could enjoy, what scrambling is there who could get it?

A memorable story of late yeares, I will relate to be a witnesse against all such *wicked seruants & slothfull* (as our Sauiour cals them) who learning that few shall be saued, will let others striue for it, & be content to go without it themselues; which is indeed, and so the Lord will count it a flat despising of his mercy offered vnto them. A rich woman gaue at her death a doit of fixe pence to the poore that came to Leade Hall in *London*, for which there was such striuing that many were troden to death, how shall these rise in judgment against our dainty, idle, ambitious, couetous and voluptuous worldlings, who euery one in their kinde, striue extreamely for their desires; but take no paines to be saued?

Mat 25. 26.

A story of striuing for six pence.

Answ. But to leaue these, and to come

to the second part of the obiection, which concernes a better sort, and farre neerer salvation, who be kept backe by their vnworthinesse; whom as I much pitty for their vncomfortablenes so can I no lesse blame for their ignorance, that after so long preaching of the Gospel, wherein all the mercies of God bee proclaimed vnto, yea bestowed vpon sinners, yea great and all vnworthy (as in the last point before this was shewed:) yet these poore soules doe sticke so fast in the mud of their naturall pride of Popery, as to seeke for some worthinesse in themselues, for which God should make them his sons. To conclude then this point, seeing God is a free giver of this high favour of Adoption, and no seller of it, and seeing hee so freely offers it to thee in Christ; beware, that neither by idlenesse, nor proud ignorance, thou depriue thy selfe of it,

Naturall pride.

God a free giver.

it, but thankefully accept it; so shalt thou be saved.

Hope of glory.

The last speciall benefit which wee receiue from Christ, as a fruit of our justification, serving for strengthening of our Faith in the assurance of our Salvation is, the *Hope of glory*: whereby I vnderstand that God hath prepared for vs sinners, this singular comfort, that wee may enjoy in this life, such a hope and expectation of everlasting glory as may both inwardly cheere our hearts, and cause vs outwardly

1 to confesse the same, to the glo-

2 ry of God, incouragement of

3 other faithfull people of God,

4 amazing of the wicked, and strengthening of our selues, to

5 hold out to the end, against all discouragements whatsoeuer. That God hath provided such a stay, to support vs in all the changes of this life, may sufficiently appeare by that which wee reade in the Epistle to the *Hebr*

a Scrip

a Scripture cõtaining great force for the ſtrengthning of our faith in the certainty of our ſalvation, as we ſhall ſee.

Wherein GOD willing more abundantly to ſhew vnto the heires of promiſes, the immutability of his counſell, confirmed it by an oath. Heb.6.17.

That by two immutable things, in which it was not poſſible that God ſhould lye, we might haue a ſtrong conſolation, who haue fled for refuge, to lay hold vpon the hope ſet before vs; 18.

which hope wee haue as an anchor of the ſoule, both ſure and ſtedfaſt, and which entreth into that which is within the vaile, 19.

whither the fore-runner is for vs entred euen Ieſus, made an high Prieſt after the order of Melchiſedech. 20.

Wherein bee theſe heavenly matters contained, which I will onely lay open, and ſo gather out that which makes moſt for our preſent intentiõ, to make vs more ſure of this grace: *the hope of glory.*

1. Gods decree and everlasting *counsell* concerning our salvation, is *unchangeable.*

2. It was Gods good pleasure to make this abundantly manifest.

3. The persons to whom God would thus manifest his counsell, were the *heires of promise.*

4. The meanes whereby God would thus manifest his counsel was this, that what hee promiserh, *he bound with an oath.*

5. These two evidences of Gods counsell, bee sure and unchangeable.

6. *It is impossible that God should lye* in these.

7. By these wee may have *strong consolation.*

8. They who shall have strong consolation, must make hope *their refuge*: that is, hold fast on it.

9. That hope is set before them to *hold fast* by.

10. Th

10. This hope is to our ſoules in tentations, as an *Anchor* to a ſhip in ſtormes.

11. This Anchor which wee hold is *ſure and ſtedfaſt.*

12. It is entred vpward *into heauen*, as our earthly anchors be caſt downewards.

13. Chriſt our *fore-runner* is gone to heaven for vs.

14. Chriſt *is our euerlaſting high Prieſt.*

Behold what ſtore of heauenly matters bee here contained: which when I did conſider ſo cloſely folded vp, and ſo well furthering the point in hand, I was drawn thus to vnfold them Among all, this is ſpeciall for our purpoſe, that Almighty God as a loving father having prouided for his childrē a good eſtate was very careful to make it ſure vnto them; and therefore hath giuen two ſuch euidences as cannot deceiue, his promiſe and oath; that wee being perſwa-

Two infallible euidences.

ded hereby, might in all our feares, for our refuge, cast our hope vpon his fidelity: so shall wee bee safe, and haue strong consolation. Wherein wee see the singular vse of this hope of eternall life, *that it is hope which makes vs not ashamed*, as the Apostle speaketh, and the Prophet *David*, exceeding oft the same: *Yea, that wee are saved by hope*: that is, wee are so assured of our salvation, as if we possessed it already, and therefore *doe with patience wait for it*. There is much in this Scripture to this end, that as the whole *Creation as it were groaneth and travelleth in paine, with earnest expectation, waiting for the manifestation of the Sonnes of God, what time they shall bee deliuered from the bondage of corruption into the glorious liberty of the Children of GOD: So all true beleevers (who haue the first fruits of the Spirit) groan in themselues, waiting for the Adoption:*

Rom. 5. 5.

Psal. 25. 3.

Rom. 8. 25.

Verse 22.

19

21

23

to

to wit, *the redemptiō of their bodies* that is, for a full glorification of Soule and Body. This is to bee ſeene in the liues and deaths of Gods faithfull ſervants, *who for this hope, endured the Croſſe, and deſpiſed the ſhame*, as it is teſtified of our Saviour himſelfe, and of *Moſes*, that *he did chooſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſinne for a ſeaſon: eſteeming the reproach for Chriſt greater riches then the Treaſures in Egypt, for hee had reſpect to the recompence of reward.* The ſame is to be ſeene in that honourable companie, mentioned, *Heb.* 11. And ſo in all the holy Martyres, in all ages, what was it, but this hope of glory, after a ſhort ſuffering, which made them willingly to endure ſo great & ſore perſecution? I might be long in this, for the Scripture ſpeaks much hereof, exhorting vs to rejoyce in hope, making it the end of our

Heb. 12. 2.

Heb. 11. 26

Rom. 12. 12

vocation, and regeneration, God
1 Thes. 2 12 *hath called vs to this Kingdome and Glory; God according to his*
1 Pet. 1. 3. *mercy hath begotten vs againe to a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible, vndefiled, that fadeth not away, reserued in the Heauens for vs, &c.* And more to like effect as doth follow, well worth our reading, and carefull consideration, serving much to the comfort of Gods Children,

Vse. Out of all which, this is that I gather: seeing this hope of glory is so sure an Anchor in all stormes, so strong an Helmet in all our Battailes; that wee therefore carefully provide our selues of this Grace: yea, rather seeing GOD hath so plentifully provided it for vs, and given vs so many promises hereof, and hath called vs hereunto, and so oft exhorteth vs to rejoyce in this hope of glory; al this should

moue vs to hold faſt the profeſ-
ſion of our hope, without wave-
ring: *For he is faithfull that pro-*
miſed, as the Apoſtle exhorteth:
Otherwiſe, we ſhall call Gods
Truth and Faithfulnes into que-
ſtion, which is a high degree of
tempting God, and no leſſe pro-
vocation of his high diſpleaſure:
Whereason the other ſide by
caſting this anchor in any ſtorme
wee ſhall be ſure to eſcape ſhip-
wracke, and ſo in the end ar-
riue at our deſired port of ever-
laſting ſalvation.

Heb. 10.23

Thus haue I now ſhewed as
briefly and plainely as I could,
how every one who is troubled
with vnbeliefe, about the cer-
tainety of his ſalvation, namely,
whether ſuch as hee (ſo void of
all grace, and ſo full of all ſinne)
may bee bold to beleeue, and
thereby be aſſured to be ſaved
by Chriſt; and to this end,
that his ſinne is quite forgiven,
and he accepted as righteous in

GODS, sight, so reconciled to GOD, and adopted to bee GODS Childe, that hee may rejoyce in hope of the glory of God; how such an one (I say) may get and daily encrease this assurance of Faith; that there is no *condemnation to him belonging, but that hee hath everlasting life, and is passed from death to life*; then which what can be more welcome & comfortable to a troubled conscience, I well see not. And therefore (as oft before) I exhort all that feele this weakenesse of FAITH, concerning their salvation, aboue all to obserue these & such other Scriptures (whereof there bee many) wherein Christ, and salvation bee offered to poore sinners, that they (who haue as good right to them as any) may not for any thing they see in themselues, put these promises from them, as not made to them. But rather in admiration of

Rom. 8. 1. Ioh. 5. 24.

Obserue Scriptures concerning Christ.

of Gods wonderfull goodneſſe, mercy, and compaſſion vpon ſuch vnworthy wretches, to giue glory to God, in beleeving and accepting this mercy ſo freely offered: [a] Which they muſt doe before they ſhall ſee ſuch a thorow change of heart and life in them, as they earneſtly deſire, & for want whereof they think they ought not to beleeue; which is to ſuch, (if not the only yet) the chiefeſt let and hinderance from Faith: whereas on the other ſide, when Gods Spirit by theſe his free promiſes, to draw them to beleeue, and though weakly, yet truly to ſtay themſelues vpon *GODS* great mercie, ſo reuealed to them: then aſſuredly ſhall they ſee and feele this change in their hearts, that they know not what to ſay or thinke of Gods mercie, in pardoning ſuch as they feele themſelues to bee. This cannot but breede an vnfained loue in them

[a] For faith purifies the heart.

them to God, with an earnest desire and true purpose to glorifie him; which bee the chiefe parts of an holy life, and surest proofes of saving FAITH: which can no more want these, then a true fire can bee without heate (though too many carnall Gospellers thinke otherwise,) and so miserably perish.

Having thus seene, how wee are by Gods promises to get and encrease our assurance by FAITH, that wee bee Gods children: Now it followes, that we consider what be the marks of Gods Children, whereby wee may bee further allured thereof. Among which marks, seeing Faith it selfe is the first and surest proofe that wee be GODS Children, and to this end, many precious promises be made to such as doe already beleeue; as the former promises were made to beget and encrease

Faith a marke we be Gods children.

Promises made to beleeuers.

creaſe Faith: It is meete that wee take ſome view of theſe, not for the ſtrengthening of our Faith, but that by our Faith (bee it ſmall, or great,) wee may haue a ſenſible aſſurance of our ſalvation. To which purpoſe may this ſerue that we who beleeue in CHRIST, are ſo oft ſaid to bee bleſſed, as our Saviour ſaid to *Thomas*, *Bleſſed are they who haue not ſeene, and yet haue beleeued*: and againe to his Diſciples, *Bleſſed are your eyes, for they ſee, &c.* And likewiſe to *Peter*, *Bleſſed are thou Simon Bar-Iona, for fleſh and bloud hath not reuealed it vnto thee, but my Father which is in Heauen*, and the like many. To the like end alſo it is ſaid, *That he who beleeueth ſhall be ſaued*; *That the Goſpel is the power of God vnto ſalvation, to euery one that beleeueth*. Again, *If thou confeſſe with thy mouth the* LORD IESVS, *and ſhalt beleeue in thy heart*

Beleeuers be bleſſed. Ioh. 20. 29. Mat. 3. 11. 16. 17.

Beleeuers ſaued. Mat. 16. 16. Rom. 1. 16. 10. 9.

heart, that GOD raised him from the dead, thou shalt be saued, And againe, *Whosoeuer beleeueth in Christ, shall not perish, but haue euerlasting life*, yea, *hath euerlasting life, Ioh. 6. 47. and is passed from death to life.* Againe, *I am come a Light into the world, that whosoeuer beleeueth in mee, shall not abide in darkenes: and though hee were dead, yet shall hee liue, and shall never dye.* The same also is intended in those Scriptures, in which forginesse of sinnes, righteousnesse, and justification are promised to beleevers. *Act.* 10. 45. *Rom.* 10. 4. *Act.* 13. 30. *Rom.* 4. 5. 5. 1. So likewise it is said, *Wee are made the Children of GOD by Faith, and as many as receiued him, to them hee gaue power to be the Sonnes of God, even to them that beleeue in his Name.* Lastly, (to heape vp no more of this kinde) to this end is that *Christ shall come to bee glorified*

Iohn 3. 15. 16. & 5. 24. & 12. 46. & 11. 25.

All grace promised to beleevers.

Gal. 3. 26. Ioh. 1. 12.

rified in his Saints, and bee made marueilous in all them that beleeue, &c. In all these, and many the like promises, made to such as doe truely beleeue in Christ, may evidently appeare, that if any doe know, and can proue *themselues to bee in the Faith*, as the Apostle speaketh, by this hee may be infallibly assured of his Salvation. Wherein seeing the greatest part of professors of Christian Religion be deceived, saying they haue faith when in truth they haue none; it highly behooves such as looke for better comfort, aboue all to beware their heart doe not beguile them herein, *and to bestow all study to make their calling and election sure*, that they may know that Christ dwells in them; otherwise, they cannot *bee approued*, neither by themselues nor any others, to bee in the state of Grace.

2 Thes. 1. 10

2 Cor. 13. 5.

Many deceived.

2 Pet. 1. 10.

Thus much for FAITH it selfe,

selfe, whereby we may certainly know that wee bee Gods Children, heires of Salvation, and cannot perish. We are now further to see some special fruits of our Faith, which bee the effects of Gods Spirit in all true beleevers, and be so many marks whereby they doe know themselues, and bee knowne to others, that they be Gods sheepe, and so bee further evidences and assurance, that they be Gods Children, and shall be saved.

Assurance by the fruits of Faith.

1 By the gift of the Spirit

Among all, this gift of the Spirit is a sure marke of our salvation: in which respect it is called *a Seale, Ephe.* 1. 13. When the Apostle setting out the conversion of the *Ephesians*, layes downe both these evidences: First, of their Faith, Secondly, of this gift of the Spirit, saying:

Ephe. 1. 13 *In whom yee also (hauing obtained Inheritance) after that yee heard the word of Truth, the Gospell*

of

of our ſalvation; wherein alſo after yee beleeved, yee were ſealed with the Spirit of Promiſe, which is the earneſt of our Inheritance, vntill the Redemption of the purchaſed poſſeſſion, vnto the praiſe of his Glorie. In which we ſee the LORD deales with vs according vnto the manner of men: who, in their conveyance of Land, doe not onely giue writings, to make knowne their Graunts, but to make them ſure, doe ſet Seales to their Writings; and beſides, doe giue a Turfe of the Land, to aſſure the poſſeſſion: ſo the Lord hath given vs his Word and Writing for ſalvation in Chriſt, therby to make vs beleeue, doth alſo giue his Spirit ſo manifeſtly to worke in them, that they bee thereby more aſſured, that Chriſt is theirs, and that by him they ſhall inherite eternall glorie.

God deales herein with his children after the manner of men.

The Spirit a Seale.

For which cauſe, it is ſayd, they

they were sealed with the spirit of promise (that is, which was promised to all beleevers.) And this gift of the Spirit, is said to *bee as an earnest penny*, to assure we shall enjoy the full bargaine, or rather the whole gift of perfect happinesse in Gods Kingdome. Of this, I understand that of the Apostle, where hee saith, That though some who had made a faire profession, were now fallen away from the faith, *Nevertheless the foundation of God standeth sure, having this seale, the Lord knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquity.* Where he makes the foundation of our salvation to bee Gods Election; and the seale or stampe whereby wee bee knowne to bee Gods Children, to bee an holy life, a part whereof is *departing from iniquity*. Thus then wee may see in generall, that the gift of the

The Spirit an earnest. 2 Cor. 1. 22 & 5. 5.

2 Tim. 2. 19.

the ſanctifying Spirit, which is the firſt and chiefeſt fruit of Faith, and roote of other graces neceſſary to ſalvation, is a moſt ſure evidence, that wee bee the Children of God; and heires of Salvation by Chriſt; which might ſuffice to aſſure any man of his ſtate to bee very good, if hee bee not deceived, but bee ſure hee hath received this ſanctifying Spirit: for the Apoſtle, 1 *Iohn* 4. 13. reaſoneth, *Hereby wee know that wee dwell in him, and hee in vs, becauſe hee hath given vs of his Spirit*; as was further ſpoken in the former part of this Treatiſe, and is now for our better aſſurance that wee bee in Gods favour, more largely to be laid open, if not in all, yet in the moſt principall effects of this Spirit dwelling in vs.

The chiefeſt fruit of faith is Gods ſanctifying Spirit.

Among which, good order requireth to begin with that which is moſt generall, and containes

Assurance of salvation by keeping Gods commandments

maines the rest: namely, the keeping of Gods Commandements, which in sundry places is made a sure marke of saving grace. This is manifest in that divine Epistle of *Iohn*, which was written principally to this end, to set downe sundry markes whereby it may be knowne, who be the true children of God, and who not: Among which, this is one, the keeping of Gods Commandements, as 1 *Epistle chap.* 2. *vers.* 3. The meaning whereof is; that the conscionable endeavour to frame our liues, according to GODS will revealed in his word, is a most certaine marke that we be true beleevers, and so the true Children of God and heires of glory. To this end is that, 1 *Iohn* chapter 3. 22. where he makes this keeping of Gods Commandements, an evident note that wee are in Gods favour: so that, *Whatsoever we*

aske

aske, wee receiue of him. And againe, verse 24. *He that keepeth his commandements dwelleth in him, and hee in him.* It would bee too long, and I thinke needlesse to heape vp more of this argument: for the Scriptures are full of these promises made to the righteous, to obedience, to such as[a] walke in *Gods way, hearken to his*[b] *voyce,* [c] *beare much fruits, be new*[d] *creatures,* & many of like sort. All meaning the same thing to lead a godly life, which whosoeuer doth in truth though with much weakenesse, he may certainely thereby assure himselfe of his saluation.

[a] Esay 30. 21.
[b] Ioh. 10 27
[c] Ioh. 15 8.
[d] 2 Cor. 5. 17

Vse.

Which if many a poore soule (who haue a good care to please God, and that of very loue vnto him for his mercy) would consider, it might comfort them against all their feares and doubtings, rising from the sense of their infirmities, which for iust causes God doth leaue in his deare

deare Children, and therefore (these being the persons for whose sake specially I write these,) I earnestly beseech them to deale righteously with God and their own soules, & not rob God of his honor, & themselues of their cõfort in doubting of his favour, but rather acknowledge the gracious worke of God, in so renning them by his Spirit, that whereas by nature they had no care to please God, nor conscience of obedience: now God and their owne consciences doe witnesse, & Gods people doe see it is their chiefest endevour to please God in all things, & their greatest griefe to offend him: wherevpon they may certainly conclude, that they are in the state of grace, notwithstanding the burthen of their infirmities vnder which they groane, and oft desire to be dissolved, and to bee with Christ.

Gods children ought not to rob God of his honour, nor themselues of comfort by their doubtings.

Mee thinkes this might abun-

dantly

dantly suffice, to confirme any truly converted soules, that their case is good, and their end shall be safe, notwithstanding the many sore battailes & blowes they meete withall by their corruptions, yet dwelling but not raigning in them.

But seeing the LORD (who of old saw how hard it would bee for vs, to hold fast this assurance of our safetie, especially when our enemies seeme to haue the vpper hand) hath made so many promises of salvation, not onely to generall obedience, but almost to all particulars, that though wee many times cannot fetch comfort from some duties and fruits of our FAITH, yet wee may from others, and neuer want some true euidences of our FAITH and happines. It shall bee expedient to set down some chiefe, referring the diligent Reader of the Scriptures, to take a patterne by these to obserue

Particular duties.

seruе and make vse of the rest as he can.

1 Loue a marke of happinesse.

Among all, the first and chiefe fruit of FAITH is loue to GOD, and all them which belong to him, to Christ and to all his members: all which bee vnseparably joyned, and doe all proceede from the loue of God to vs, as 1 *Iohn* 4. 19. *Wee loue him, because hee loued vs first.* From whence wee may soundly gather, that as GODS loue is the cause of our loue of him; so our loue of God is a certaine proofe that wee are loued of GOD, and shall bee everlastingly blessed and saved by him; which the Apostle *Iames* expresseth, *That GOD hath promised the crowne of righteousnesse,* and againe *the kingdome to them that loue him.* The same also is intended in that heavenly saying of the Apostle, *And we know that all things worke together for good to them that loue God: to them*

1 Our loue to God.

2 Tim. 4. Iames 2. 5.

Rom. 8. 28.

them that are the called according to this purpose. And the same may bee gathered out of that excellent sentence, *Eye hath not seene, nor eare heard, neither hane entered into the heart of man, the things which God hath prepared for them that loue him*; And to like effect, *But if any man loue God, the same is knowne of him*; In all which and the like many, our loue of God is made a certaine proofe that wee bee in Gods favour, and heires of his Kingdome: so likewise is our loue to Christ as hee himselfe professeth: *And hee that loveth mee, shall bee loved of my Father*, where our loue of Christ is not the cause, but the effect of Gods loue to vs, as followeth a little after: *If any man loue me, he will keepe my words, and my Father will loue him, and wee will come vnto him, and make our abode with him.*

1 Cor. 2. 9.

5. 3.

2 Our loue to Christ. Iohn 14. 21

Vers. 23.

3 Loue of our brethren.

In like sort our loue we beare one to another, as brethren and members of the bodie of Christ is made an infallible marke that wee belong to CHRIST, as hee sayd to his Disciples; *By this shall all men know that ye are my Disciples, if yee loue one another.* And for further proofe hereof, we need goe no further, then to the first Epistle of *Iohn*, in which this brotherly loue is oft set downe, as a sure evidence that wee are in a blessed estate: *Hee that loveth his brother, abideth in the light; and there is no occasion of stumbling in him.* Againe, wee know *that wee are passed from death to life, because we loue the brethren.* And in another place, *If wee loue one another, God dwelleth in vs and his loue is perfected in vs.* And a little before in the same Chapter, *Beloved, let vs loue one another; for loue is of God, and every one that loueth is borne of God.* And

Ioh. 13. 35.

1 Ioh 2. 10.

& 3. 14.

Chap. 4. 12.

Verse 7.

again

againe Verse 17. *Herein is our loue made perfect, that wee haue boldnesse in the day of Iudgement.* Yea more, our Saviour teacheth, that our loue of our enemies is a good proofe that wee are the children of God, as both the Evangelist *Mathew*, and *Luke* report. The places be knowne.

4 Loue of our enemies, Mat. 5. 44. 45. Luke 6. 35.

From all which wee see how any (who calleth in question, whether hee hath true Faith, and bee in the state of grace (may by this grace) of loue assure himselfe that hee hath true Faith, and so shall be saued. Onely wee must take heede we deceiue not our selues with a vaine carnall loue, (as many doe) which shall appeare by these two especially: first whether our loue come from Faith, and secondly breed true obedience; which if it doe, it is sound, and a sure warrant of saving grace: otherwise, if either of

Vse.

Take heede of deceit. 2 Markes of true loue.

these bee wanting, then our loue at best is but naturall, which can be no proofe of true happinesse.

Fruits of loue.

For further manifestation hereof, that our loue is sound, and so our Faith, and safetie, wee neede no other arguments then to see what bee the fruits that grow from hence: for the Scriptures in sundry places make loue the root of all fruits of a godly life, calling it the *fulfilling of the Law, and the bond of perfectnesse.* So that if our loue be fruitfull in holinesse to God, and in righteousnesse to men, it will manifestly declare that wee bee the true Children of God.

Rom 13.10
Col. 3.14.

2 Feare of God.

Herein may well come in the first place, *the feare of God*, which if it doe come from loue, and bee not tempered therewith, is but a servile feare, and not that holy feare, which is made such a marke of Gods Children, that it is usually made a fur-

ſurname to them all, to bee ſuch as feare GOD, As, *Bleſſed is the man that feareth the Lord, and greatly delighteth in his Commandements; He will bleſſe them that feare the Lord both ſmall and great.* And the like many. That which wee are here chiefly to regard is, what high commendations are given to this fruit of Faith, the feare of God, whereby hee that feeles this grace, may know hee is truely converted, and ſhall bee ſaved. This is to bee ſeene in all thoſe Scriptures, where they that feare the Lord, bee pronounced bleſſed, as in the laſt fore-named places, and ſo *Pſal.* 128. 1. 4. meaning he that feares the LORD is and ſhall bee every way bleſſed. To the ſame purpoſe bee thoſe Scriptures, which ſet out the greatneſſe and perpetuitie of Gods mercie to thoſe that feare him, *Pſalm.* 103. 11. 17. and *Luke* 1. 50. The

Pſal. 112. 1. 115. 13.

place bee knowne. Such is that, Psal. 31. 19. *O how great is thy goodnesse which thou hast laid vp for them that feare thee!* The like *Eccl.* 8. 12. It would be long to cite all of this kinde. These be some, that such as feare God are accepted of him, *That GOD will teach the man that feareth him in the way that he shall chuse*, And more in the same Psalme to the like effect. The *Angell of the Lord encampeth about them, they shall not want any good thing. The Lord will fulfill their desire, he taketh pleasure in them.* And to end this, *The Sonne of Righteousnesse shall rise vp to these, and the reward of eternall life shall be giuen them, Reu.* 11. 18. If this bee not sufficient, I know not what may bee, to perswade any man who findeth this true feare of God in his heart, that hee is and shall be blessed for ever.

Accepted, Acts 13. 26 Psal. 25 12. & 34. 7. 10. Psal. 145. 19 & 147. 12. Mal. 4. 2.

It behooveth therefore all that would haue this comfort to make

make sure to themselues that God hath put his holy feare into their hearts, and so may they rest assured of Gods loue.

Thus would I leaue this point, but I feare some tender conscience will aske, how may I know that I haue this holy feare in mee? Whom I might send to that briefe note of difference that I gaue a little before, which in my opinion, is the best difference between the good feare and bad; namely, the holy Child-like feare, which comes from the loue of GOD, the other at the best, from selfe-loue; which may goe farre, yet can it never come neere the holy feare, as not in the roote of Faith and Loue, so neither in the fruit of sincere obedience, which the Holy Ghost makes the fruit of the feare of God, *Feare God, and keepe his Commandments.* He that feeles Gods Eccle. 12. 13

A notable tryall of true feare.

rich mercy vnto him, (in calling him out of his miserable estate, to some hope of salvation by CHRIST) to breede in him a loue to God for the same, and that loue to make him afraid to displease and offend so gracious a Father; and shall find this feare moving him to shun what God mislikes, though never so pleasing to his corrupt nature, and to make him willing to doe Gods will, though against his corrupt will: this man needs not doubt, that he hath the true feare of GOD, which is so certaine a marke of Gods favour, and of everlasting happinesse.

And this is the vse Gods children are to make hereof. Thus wee see how the faithfull may by these two particular fruits of their Faith, Loue and Feare bee confirmed in the assurance of their salvation by Christ.

The

The ſame may bee ſhewed in all the reſt, which the SCRIPTVRE makes to be ſo many teſtimonies of ſaving grace and happineſſe, to thoſe that haue them: As, *Bleſſed are the poore in* SPIRIT: *they that mourne, the humble, meeke, ſuch as hunger after righteouſneſſe, mercifull, pure in heart, peace-makers, perſecuted for righteouſneſſe ſake.* All which are in this place gathered together by our Saviour CHRIST, to croſſe the corrupt opinion of the world, and to ſhew that they whom the world account aboue all men moſt miſerable, are indeede truely and onely happie.

Many other fruits of faith. Mat. 5. 3. to 10.

The like hee doth in other places, where he maketh *the denying of our ſelues, taking vp the Croſſe, and following him, forſaking all for him, and for the Goſ-*

Mat. 16. 24. & 10. 30. & 19. 29.

pell, to be sure tokens to be his, who shall haue an hundred fold in this world, and in the world to come life everlasting.

To end this whole matter of assurance of Salvation, and to passe over many other fruites of Faith, which do proue the same, as the *confession of sinne, mortification thereof, overcomming* and *Perseuerance*: All which bee oft made certaine proofes of happinesse.

Vse. This is the maine vse which is to bee made of all this (as hath oft beene sayd) that when (as it oft falleth out with GODS Children especially such as haue a weake FAITH, and tender consciences) they beholding their proneneſſe to sinne, and deadnesse of Spirit to all holy duties, doe fall into great feare and doubts of their salvation, this may bee some stay vnto them, that they may see some

Comfort against feare.

of theſe fruites of their Faith in them, even when they be at the loweſt ebbe of grace, by which they may comfort themſelues, that though they bee very ſicke and weake, yet they bee not ſtarke dead. For whoſe ſakes I will adde this obſervation by mine owne experience, wherewith I haue quieted the minds of many much perplexed in this caſe for that they could not ſee they haue any faith, that yet there is a true liuing faith in many, who haue no feeling thereof.

4 Markes of Faith which is not ſeene.

I haue obſerued theſe 4. vnfallible proofes. Firſt, where Faith is, & not felt, the party in whom it is, and cannot ſee that he hath any faith, is grieued for want of faith, & cannot be quiet for want of it, but mourneth as if he had none, which for the moſt part is the ſtate of thoſe that be truely afflicted in cõſcience, who faine would beleeue, but yet in their owne

1 Vnquiet for want of Faith.

owne sense doe not: And yet in my experience I never knew any such (who had any knowledge of the doctrine of Faith) but indeede they had some FAITH, though they saw it not.

Spare no meanes to get faith.

This will more appeare by the next effect of this insensible Faith, which is this; that they who haue Faith, and yet seeke it not, bee very painefull in vse of all good meanes both publicke and private, by themselues, and with others, whereby they might hope to get this precious gift of Faith, which hardly would any doe, if he had not some taste of the sweetnesse of Faith, though he felt it not, which so stirres vp his heart to seeke after it: And therefore I holde this constant seeking of Faith, to bee a token of some Faith to be in him already.

Constant seeking after faith, a good signe of faith.

A third and more principall effect of Faith in theſe, is this; that though they ſee not GODS fatherly loue to them, yet they cannot thinke hardly of God, but lay all the fault on themſelues, why they haue no more grace; yea, they will commend GODS mercie to others, and cannot endure any diſhonor to God: which great loue of theirs to GOD, doth ſhew they are loued of him, yea, that they haue by Faith apprehended it, though they ſee it not; and feare they haue it not.

3 Carry a good heart to God.

The fourth proofe of Faith where it is not ſeene, may bee this. That ſuch haue a tender Conſcience, ſhunning ſmall ſinnes, which others dare boldly doe; and bee carefull to pleaſe GOD in every thing, which many who bee not ſo diſquieted bee more careleſſe of. So then if there bee any

4 A good conſcience.

poore,

poore soules, who cannot see their Faith, yet if they can see any of these effects of Faith in themselues, let them know for a truth, and to their comfort that they haue true faith, and shall be saued.

If wee haue the effects of Faith, it may much stay the weake in Faith.

And thus haue I said what I thinke meete for this first point, how wee may daily get more assurance, that wee bee now in GODS fauour, and shall want no good thing in this life, and shall certainely in the end come to life everlasting; Which I againe doe exhort every one (who lookes for any blessing from GOD, either in this life, or that to come) about all to labour for, seeing without this assurance that wee bee in GODS fauour; how can wee looke for any blessing from GOD earthly or spirituall, whereas being assured here-

Labour for assurance of Gods fauour.

hereof, wee may boldly looke for our present comfort here, and eternall happinesse hereafter.

Concerning all which, seeing the LORD (who did well know the frailty of his owne children, how ready they are vpon every occasion to doubt of his helpe) hath so plentifully recorded in the Scriptures, both generally what a fatherly care hee hath of their welfare, and also more specially what helpe they may looke for from him in their particular necessities: I doe not doubt but it will bee worth our labour, to consider of them both; and all little enough to comfort vs in our greatest neede. And first of the generall, which containe vnder them all good things, which God hath prepared and promised to all his children.

All other blessings depend on this.

Of

God will be our God.

Gen. 17. 7.

Of this sort may that come first, which is the ground of all the rest: namely, that *GOD will bee our GOD, and of our seede after us*, as hee sayd to *Abraham* the Father of the faithfull, and so belongeth to all Beleevers, as the Apostle shewes, *Rom.* 4. 11. 16. which selfe same promise, was after repeated to *Abrahams* posteritie in all ages, to bee a staffe of comfort to them at all times;

Exod 4. 5.

therefore it is oft sayd *that GOD is the GOD of Abraham, the GOD of Isaac, and the GOD of Iacob.* Likewise GOD said to the people of Israel, *And I will take you to mee to bee a people, and I will bee to you a GOD.*

& 6. 7.

And most notable is that, when the LORD gave his Law to his people of Israel, that hee bound his people to obedience by these two bonds of his great

great Majeſtie, and his ſpeciall favour, ſaying: *I am the* LORD *thy* GOD. It would bee tedious and needleſſe to heape vp more of this ſort; for this was promiſed to the faithfull, by the Prophets and Apoſtles in all ages, that GOD would bee their GOD, and they ſhould bee his people; Whereby was meant: that they ſhould certainely receiue from him whatſoeuer might bee good for them; and ſhould yeelde to him all that obedience which hee required. In which one promiſe if wee could ſtedfaſtly beleeue, and reſt vpon, wee ſhould finde more true comfort, then in all the world beſide, and therefore I deſire all that want comfort, to thinke much vpon this. Of this kinde likewiſe bee all thoſe gracious promiſes, that *GOD is our portion*, that is all

Exod. 3. 6. And 20. 2.

God our portion, and all in all.

Psal. 16. 5. and 142. 5. all wee haue to maintaine vs in this world; and wee his *portion*, that is, the chiefest thing hee makes reckoning of, Exod. 19. 5. Deut. 32. 9. Psa. 147. 11 *his treasure, his peculiar people, the lot of his inheritance, his choosen, his delight*, and many the like are plentifull in the Scriptures, all shewing how deare vnto GOD his people are; that they may assure themselues they shall not want, as the Prophet *David* concluded vpon that meditation, that *the* Psal. 23. 1. *LORD was his Shepheard.* To this end is GOD said to be Psal. 146. 9 *Father to the fatherlesse, & helper to the widdow*, to succour them, and to supply them with all needefull blessings, spirituall and bodily, to this purpose very comfortable is that *Psal.* 84. 11. *For the LORD GOD is a Sunne and Shield, the LORD will giue grace and glorie, and no good thing will hee with-hold from them that*

walk

walke vprightly: Meaning that the Sunne is not more beneficiall to the earth, then God to his.

Vse. Oh that wee had hearts to consider and beleeue these; Then might wee say and sing for joy of heart with *David*; *The LORD is my light, and my salvation, whom shall I feare? The LORD is the strength of my life, of whom shall I bee afraid?* And to like effect, *Psalme* 28. 7. 8. Seeing the Lord hath thought it needefull so oft to testifie his goodnesse vnto vs, there is no reason wee should thinke much to remember the same for good. The Prophet *David* was never wearie of thinking hereof, which was (as I conceiue) that which made him so large-hearted towardes God, and so excelling others in all holy conversation, as himselfe professeth vnto GOD, saying, *Psalme* 26.

Psal. 27. 1.

Oft thinke of Gods goodnesse.

26. 2. *Examine mee, O LORD,*
and proue mee, try my reins
and my heart; for thy loving
kindnesse is before mine eyes, and
Psal. 36. 7. *therefore I haue walked in thy truth.*
And againe, *How excellent is*
thy loving kindnesse O GOD!
therefore the Children of men put
their trust vnder the shadow of
thy wings. And the like Psal.
Psal. 62. 2. & 71. 5. 31. 19. And elsewhere profes-
seth *GOD is his hope, his*
helpe, his health, his rocke, his
refuge, and many the like.
Ioel. 3. 16. Ier. 17. 7. All which should make vs
boldly to rest on God for all
things necessarie. And yet be-
hold more, for exceeding all
doth the Lord promise that he
will dwell among them, and not
forsake them, that he will be with
God will dwell with vs. *them*, both to provide for them
Exod. 29 46 and protect them, that hee will
Psal. 37. 4. & 145. 19. *blesse them, that all shall goe well*
with them, God will giue them
Pro. 10. 24. *their hearts desire, that hee will*
Gen. 15. 1. *be their reward.* All which with

sundry

ſundry the like effects of Gods fauour, and prouident care ouer his, to miniſter vnto them aboundant reliefe in all their needes, are throughout the Scriptures ſo oft repeated, that in what condition ſoeuer we be wee might haue ſtore of helpe at hand to ſtrengthen our faith, that God will neuer faile vs, but in that ſeaſon & meaſure which he ſeeth fitteſt, we ſhall aſſuredly finde all needfull helpe for ſoule and body, for this life, and that to come.

I doe therefore commend vnto all thoſe, who haue ſo profited by the former promiſes, pertaining to the aſſurance of ſalvation, that they haue ſome comfort therin, this care; to obſerue well theſe large legacies, which the Lord both in the Old and New Teſtament, hath bequeathed to all his children, as ſo many priuiledges be-

Vſe.

Legacies.

belonging to them, whereof no other person in the world (though never so high in mans account) shall ever be partaker. That they be not dismaied with any discouragements, they shall meete with, but rather rejoyce and glory in their happy condition, and bee so carefull to walke worthy of the same, that they may thereby honour God their Father, and that high dignity whereto he hath advanced them; yea, also mou. many to seeke to be partakers with them of so blessed a condition. I could here willingly take vp a bitter complaint against many of good hope, that spend most of their dayes either securely, or vncomfortably, not finding the joy of the Lord to bee their strength, and not walking in the light of Gods favour so cheerefully as they might, if they would better weigh these gracious promises made vnto them and

Complaint

Nehe 8. 10

and ſo lay hold vpon them, as their own, whereby they might bee refreſhed in their greateſt diſcouragements. But this being beſides my intention, I will thus end this point.

THE

THE SECOND GENERALL HEAD OF LIVING BY FAITH.

Is concerning

MORTIFICATION.

NOW wee come to the second general matter, wherein wee are to liue by Faith, namely, how wee may bee able to mortifie our corrupt nature, and overcome our speciall sinnes, which most pre-

No mortificatiō without faith. Page 121.

prevaile over vs. That this cannot be without faith hath been ſufficiently prooved, in the former part of this Treatiſe: and how this power is obtained by faith from Chriſt.

Here onely we are to conſider what promiſes God hath made vnto vs in the Scriptures, to ſtrengthen our faith in this thing wheras we are full of doubting, how we (who are ſo full of ſin, yea naturally ſold vnder ſin and oft helde captiue vnder ſome ſtrong corruptions) ſhould poſſibly overcome theſe: yet we may heare ſuch comfortable promiſes from God, as may aſſure vs, no ſin ſhall haue dominion over vs: but we ſhall daily maſter it, and in the end obtaine a full victory over it.

No ſma'l comfort to an afflicted conſcience.

For which purpoſe I cannot begin with any Scripture more effectuall then this ſelfe ſame where the Apoſtle doth not only ſhew the abſolute neceſſi-

Rom 6 1. &c.

offorſaking ſinne, by all thoſe who be members of Chriſt: but therevpon he exhorts them all, ſaying: *Let not ſin raigne in your mortall body, that yee ſhould obey it in the luſt thereof*; and ſhewes the way how this may be attained, by not yeelding vnto ſinne in their minds & hearts (which bee principall members of the old man, & weapons of vnrighteouſneſſe) but rather *yeelding themſelues vnto God, as thoſe that are aliue from the dead, and their members as inſtruments of righteouſneſſe vnto God.* And whereas this might juſtly bee objected: Alas! how ſhall wee (who by nature are ſo vnable to reſiſt ſo mighty a tyrant as ſinne is, who hath overcome all man-kind, Chriſt onely excepted) ever be able to withſtand ſinne? For anſwer wherto, the Apoſtle brings a moſt comfortable promiſe vnto all (*that be not vnder the law, but vnder grace*) that is, who be not

Verſe 12.

Verſe 13.

Verſe. 14.

not stil vnder the condemnatiō and tyranny of the Law, whereby it raignes over all vnregenerate: but by true receiving of Christ by faith, are now delivered from that bondage, and so brought into the libertie of Gods Children: which he saith is to bee vnder grace, (whereof the Apostle speakes more fully, *Rom.*6.14 Of these he saith, *that sinne shall not haue dominion ouer them*, meaning that although these doe still carry sin, (that is, corruption of nature) which continually fights against the grace of God in them, yet the corruption & sinfull nature shall never more raigne as in times past it did, & so haue full victory over them. But they by the grace of Gods Spirit raigning in them, shall daily more and more overcome this their sinfull nature, and in the end get a glorious conquest over it, and all other their spirituall enemies.

No sinne shall raigne.

This

This one Scripture, if there were no more, is sufficient if it be truly weighed and beleeved, to comfort every child of God, over all his sinnes; that though they be never so many, or never so great, & of long continuance, yet being here assured the roote of sinne shall bee killed, he may then quietly rest his soule in peace, that all the fruites and branches shall in time quite wither; for certainty whereof this is twice repeated.

Singular comfort to be received out of Rom. 6. 14.

But the Lord knowing how hardly wee are brought to bee perswaded hereof, (especially when we be vnder captivity of any sinne, as of vnbeliefe, pride, anger, worldlinesse and the like) hath much laboured in his word to comfort vs herein: that though the battell bee sore, and our strength small, yet *his grace shall bee sufficient for vs, and his power shall bee made perfect in weakenes*, as was said to *Paul* in

Hardly perswaded to beleeue Gods promises.

Many promises for mortification. 2 Cor. 12. 9.

his wrestling against some privie corruption, which he felt a pricke in his flesh, to be sent as messenger of Satan to buffet him lest he should be exalted above measure, by the abundance of revelations; which though spoken to him, yet indeed belongs to all in his case.

Vse. And therefore every poore soule, who feeles his sinne too hard for him, that when hee would doe well, evill is present with him: hee is to lay hold on this promise, that Gods *grace shall bee sufficient for him, and Gods strength shall bee made perfect in his weaknesse:* That so complaining with the Apostle, Rom. 7.24. *O wretched man that I am, who shall deliver me from the body of this death?* he may comfortably cheere up his heart with him, saying: Verse. 25. *I thanke God through Iesus Christ our Lord,* that through the power of the Spirit of Christ, he shall subdue that body

dy of sinne, which otherwise would carry him head-long to death and destruction, *both of body and soule for euer.*

This the Prophet *Micah* notably expresseth, having highly magnified the mercy of God *in pardoning iniquitie, and passing by the transgression of his people*, he addeth this, *He will turne again, he will haue compassion vpon vs, he will subdue our iniquities, &c.* The *Apostle* also layeth out this matter at large, how the Christian Souldier being armed with *the whole armour of God may be able to stand in the evill day, & hauing done all, to stand*: that is, being furnished with those excellent graces of the Spirit, which hee afterwards names, he may manfully fight the Lords battell against sinne and *Satan*, and so hold out to the end of the battel that he shal stand vp as conquerour, when sinne and Satan shall fall as vanquished.

Mich. 7. 18.

Verse 19.

Ephe. 6. 13.

Great encouragements to fight.

Fight like men,

Behold what encouragement the Lord giues against all our fearefulnes, in our spirituall battell: which if we could remember, would put more spirit into vs to fight against our sins, like men, and not to faint or flie like cowards. And yet these be not the tenth of those gracious promises, which the Lord hath made to this end, that we faint not when wee see the force of the enemy.

Christ sanctification. 1 Cor. 1. 30

Of this sort be all those Scriptures, which setting out the rich benefits wee receiue in Christ, among the rest mention our sanctification by him; whereby is meant that Christ having taken our humane nature, and sanctified it by the holy spirit: wee being made one with him, do receiue the selfe-same spirit (though in measure) to sanctifie vs, that is, to make vs holy: Whervnto these two be necessary: first the killing of all sinne

Ioh. 17. 29.

in

in vs, and secondly, the quickning of vs to newnesse of life. Of the latter more in the next point, of the former here: concerning which this is oft repeated, that Christ *shall saue his people* from their sinne, which as it is true in the matter of our justification for the forgiuenesse of our sinne: so it is also true in this point of our sanctification, for deliuering vs from the power of sinne. And so are all those generall speeches to bee vnderstood, that Christ is the lambe of God, *which taketh away the sin of the world: That he hath loued vs, and washed vs from our sinnes in his owne blood: That the blood of Iesus Christ cleanseth vs from all our sinne:* That God hath sent *his sonne Iesus to blesse vs, in turning every one of vs from our iniquities.* And the like many, in all which this must needs bee contained, that one great benefit wee enjoy by Christ, which is,

Mat. 1. 21.

Christ saues not onely from guilt, but filth of sinne also.

Generall speeches.

Ioh. 1. 29. 30. Reu. 1. 5. 1 Ioh. 1. 7. Acts. 3. 26.

that wee who bee members of him are clensed, as from the guiltinesse of sinne, that it shall not be imputed: so from the filthinesse of sinne, that it shall not prevaile over vs. For more manifest proofe wherof, this grace of Mortification is expresly promised in sundry places: as, *walke in the Spirit, and ye shall not fulfill the lust of the flesh.* Likewise the Apostle *Iohn* joyning together both our *Iustification* and *sanctification*, saith; *If wee confesse our sins, he is faithfull and just to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse*: so doth the Apostle *Paul* to *Titus*, having shewed that the grace of God which bringeth salvation, doth also teach men to *deny vngodlinesse and worldly lusts*: hee addeth this, that Christ gaue *himselfe for vs, that he might redeeme vs from al iniquity, and purifie to himselfe a peculiar people zealous of good workes.*

Gall. 3. 16.

1 Ioh. 1. 9.

Tit. 2. 11.

14.

This

This is the same whereof the Prophets foretold in their time that GOD would purge and cleanse his Church. *Esay* oft; that *God will purely purge their drosse, and take away all their tin*, that is, their sinnes: as in another place more plainly he saith, *And it shall come to passe, that he that is left in Sion, and he that remaineth in Ierusalem, shall be called holy, every one that is written among the living in Ierusalem, when the Lord shall haue washed away the filth of the daughters of Sion, and shall haue purged the blood of Ierusalem from the midst thereof, by the Spirit of Iudgment, and by the Spirit of burning.* Againe, *By this therefore shall the iniquity of Iacob be purged, & this is all the fruit to take away his sin.* Notable is that place of *Ezekiell*: *Then will I sprinkle cleane water upon you, and you shall be cleane from all your filthinesse, and from all your Idols will I cleanse you.* Of this

Esay 1.25.

Esay 4. 3.

Verse 4.

& 27. 9.

Ezek. 36.25

this sort I might gather many moe out of these, and the other Prophets, who speake of these graces which should bee given by Christ to all the members of his Church, the cleansing of them from all their filthinesse, which Pſal.103.3. *David* expresseth, *By healing all our diseases.* The matter being so cleare, and the testimonies so many, I judge it will be too tedious to heape vp more.

Vſe. It shall be more to our profit, well to weigh these and the like promises when we read them: that when wee feele our hearts discouraged, by the little strēgth wee find to master our spetiall corruptions, then we may apply to our selues any one of these promises, wherin the Lord himselfe doth vndertake this worke which is too hard for vs; *That he shall* [a] *subdue our iniquities, hee* [b] *will cleanse vs from all vnrighteousnesse,* [c] *his grace shall be sufficient for vs, and his power shall bee made*

Fruit in right applying any one of these promises.

[a] Mich.7.19
[b] 1 Ioh.1.9
[c] 2 Cor.12.9.

made perfect in our Weakeneſſe: which if we doe beleeue, how can we feare to be faint-hearted to enter into this ſpirituall battell againſt our ſinnes? Yea this will make vs bold to reſiſt, and able to ouercome our ſtrongeſt ſins, which formerly haue moſt prevailed over vs.

Examples.

For our further encouragement herein, we haue the examples of all the faithfull, who before were ſeruants, yea bond-ſlaues to their vile luſts, as *Zacheus to oppreſſion, Mary Magdalen to whoredome; Paul to perſecution:* and generally the famous Churches, to whom the Apoſtle writ, who before their calling were idolaters, and lived in all abominable ſinnes (*as other Gentiles:*) being converted, they turned from their idols, and alſo from all their former vaine and vile converſation; *to ſerue the liuing God,* as is to be ſeen in all the holy *Epiſtles* written

ten

Esay 11.6.

ten to them, and in the history of the *Acts*: which was long before prophesied by the *Prophets* that the *wolfe shall dwell with the lambe, &c.* meaning by all these cruell and devouring beasts, all kind of beastly & wicked men, who by the Gospel should be so changed, that all their cruell & beastly qualities should bee so abated, that they should become like to Gods Children, and so haue a holy Communion with them.

Our beastly qualities changed & abated by the Gospell.

Vse.

Let not any therfore who feeleth any measure of mortification in himselfe, though hee cannot yet overcome all his sinnes, and keepe vnder his vnruly affections, say in his heart, I shall never overcome such and such sinnes, but shall one day perish by these: for this were not onely to mistrust his own strength, (which well he may) but to call Gods power, goodnesse, and truth into question: which were

Say not, I shall never overcome.

a

a great injury to God, and to his owne soule: but rather let vs all doe as *Iehoshaphat*, when he saw a great Army gathered together against him, so as hee saw no power in himselfe to withstand them, hee did wholy cast himselfe vpon the Lord, saying, *O our God wilt thou not judge them? for we haue no might against this great company that commeth against vs, neither know we what to doe, but our eyes are vpon thee.* So let vs be *strong in the Lord, and in the power of his might*, and so taking to vs, and vsing the holy armour of his spirit, fighting valiantly, wee may be sure of the victory.

2 Chron. 20 12.

Ephe. 6.

These thus being, that Gods children may be so certain, that no sinne shall haue dominion over them, but that they shall in the end ouercome them all, and so haue the glorious conquest ouer them, & ouer all their spirituall enemies, (who can no way hurt

hurt them but by sinne) how can it sufficiently bee bewailed, that so few doe enjoy this benefit, and the sweet comfort thereof?

Few enjoy this victory.

This may well be seene in the many and foule spots in the faces of sundry professours; I meane their open pride, their impatiency, their worldlines, & deadnesse of spirit in all spirituall duties: all which, though they might (in some stronger standing in Christ) haue beene long before well mortified, yet they still remaine, liue, and grow in them, to their reproach before others, and small peace and comfort to their owne hearts. A principall cause hereof must needs be this, that these pleasing themselues in their estate, for that they be forward in publick exercises of Religion (though many be slacke enough in priuate, especially secret by themselues alone, and for that they

Spots in professours.

Too many slacke in private and secret duties

bee

bee free from the groſſe ſins of the wicked, do either not ſee, or not bewaile theſe their ſins; and therefore doe not ſo much as ſeeke after, much leſſe enjoy theſe precious promiſes, and the fruit of them.

Another ſort (who are more to bee pitied for their want of this comfort which God hath prepared for them, and ſo plentifully promiſed to them in eſpeciall) be they who groane vnder the burthen of their infirmities, and take much paines to bee eaſed; yet in long time finding ſmall amendment, bee much diſcouraged with feare, that they ſhall never be able to overcome theſe corruptions which doe moſt annoy them. I cannot thinke of any thing to be a greater cauſe of this diſcouragement in theſe, then either the ignorance, forgetfulneſſe or not beleeving theſe promiſes, that, *He who hath begun the good worke*

Weake beleevers feare

Weake in faith too much diſcouraged.

Cauſe of diſcouragement.

Phil. 1.6.

Worke in them, will perfect it vntil the day of Christ: & as God promised oft, to his people going to conquer the land of *Canaan*, that no enemie should bee able to stand against them: so hath hee as certainely promised to these, that no sinne shall haue dominion over them.

Deut. 7. 24. 11. 25. Iosh. 1. 5. 10. 8.

Remedie.

It remaineth therefore, that these and all other, who desire to conquer their corrupt nature and vnruly lusts thereof, that they doe oft set before themselues these promises, and so considering that *hee is faithfull who hath promised*, confidently looke for the victory, and so constantly fight til they obtaine the same.

This I hope may suffice in this point, to quiet the mindes of all that be troubled with doubting how they shall be able to get the mastery over their greatest corruptions.

If any should further require,

to

to haue particular promiſes for particular ſinnes, he is to know that howſoeuer the Lord doth ſometimes deſcend to particulars, as that he *will cleanſe them from their idols, and that hee will take away the ſtony heart out of them*, and ſuch like.

Ezek. 36. 25 26.

Yet this is not done in euery ſinne, neither is it needfull; for when God ſpeaketh ſo generally, that he will cleanſe vs from all vnrighteouſneſſe, and that he will heale all our diſeaſes, & the like many, (as we haue ſeene in the fore-named places) who would require more? let vs then learne to apply theſe generall promiſes to our particular occaſions, and I nothing doubt but it will as ſufficiently comfort vs as if the Lord had ſaid in particular, he will kill our pride, our vnbeliefe, our hypocriſie, and the reſt.

No need of particulars.

Apply generally.

Onely let vs be familiarly acquainted with theſe (as needs ſhall

Meditate & pray.

shall requir:) & be oft in meditation vpon these (whereof we shall haue daily vse:) and hereunto joyne fervent prayer, that the Lord would perswade vs by his Spirit thus to rest vpon his promise for his helpe in our greatest need; and then shall we more courageously set our selues against our greatest sins, & daily more and more get the victory over them all, to the honour of God, and of our holy profession, to the good example and incouragement of our brethren, & to the present comfort of our owne soules, &c.

THE

THE THIRD GENERALL HEAD OF LIVING BY FAITH.

Is concerning

HOLY DVTIES.

THus having ſeene how wee are to gather out of GODS promiſes daily more certaintie of our ſalvation, both by faith, and by the principal fruits thereof, and in the ſecond place how

how we may be daily more assured of a full victory over all our corruptions, that they shall never overcome vs, but we thē (which must needs bring much comfort to all poore distressed soules, who groan vnder the burden of thē til they may be eased

Third generall point

Wee are to proceede to the third generall point propounded, wherein we are to haue vse of our faith against those many doubts, wch arise in our hearts; how we who be so full of frailtie, and so weake in grace may yet be able to perform all those duties which God requireth at our hands, both towards his Majesty, in the first Table of the ten Commandements; and towards man, our selues, and others, in the second Table; and that in such manner as may bee pleasing to him.

Many think it easie to liue godly.

For howsoever many carnall professors (in truth little better then hypocrites) imagine it is no such

such hard matter to lead a godly life, & so content themselues with such common duties, as may vphold a name in profession of true Religion; as frequenting the publique Assemblies, saying prayers in their houses, and living honestly among their neighbours: (all which must be done, and many come not so farre) yet they who haue truely tasted of Gods mercy in their redemption by Christ, do know that God hath deserved better service at their hands, and requires more duty of them namely, *that as he who hath called them is holy, so they must be holy in all manner of conversation*; and that it must be their chiefe study *to adde to their faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, & to patience godlinesse, and to godlinesse brotherly kindnesse, and to brotherly kindnes charitie.*

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What holinesse God requires.
1 Pet. 1. 15.

2 Pet. 1. 5. 6

7

And

Manner of Gods service.

Luke 1. 74. 75.

Col. 1. 10.

The life which God requires of beleevers.

Heb. 12. 1.

Gods children vnable thus to live by themselues.

Rom. 7. 21.

And for the manner of their service, it must bee 1. without *feare* (that is, not servile and constrained, but willing and chearfull) 2. vniversall *in holinesse* (towards God) *in righteousnes*, (towards men) 3. *before him* (as in his sight) sincerely, 4. al *the dayes of their life*, constantly in all estates vnto the end, & *so to please God in all things.*

The faithfull people of God know, that this is the life which God in his word so much requireth at their hands, & which they so earnestly desire, and endevour to performe.

But soare *they beset round with sinne*, and oft so taken captive by the power of their corrupt nature, *That when they would doe good, evill is present with them:* whereby it comes to passe, that all, even the strongest Christians, finde it a matter above their abilitie, thus to lead their lives, and many of the weaker sort be oft

oft discouraged, to see how weakely they performe all Christian duties.

And no maruaile, for seeing the regenerate themselues haue not receiued any such measure of grace, whereby they may thus willingly, and throughly; sincerely, and constantly: so serue God, as to serue him with *reuerence and Godly feare* (witnesse the slips and fals of the most worthy seruants of God) but all *our sufficiency is of God, and his grace must be sufficient for vs, and his power must bee magnified in our weakenes, and without Christ we can doe nothing*: Out of all this may be gathered, what need wee haue *of faith*, to enable vs to lead this life, whereby we may please God, and finde comfort to our soules.

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Heb. 12. 28.

2 Cor. 3. 5.

Chap 12. 4.

Iohn 15. 5.

Need of Faith.

Which shall further appeare, if we well consider, what is necessarily required of vs sinners, that wee may please God in a-

What is necessary to please God.

ny dutie we performe; which I conceiue be these three.

Mat. 7. 21. 1. First, a conscionable endeuour to do the will of God, in such sort as he in his word commandeth.

Psal. 51. 17. Esay 66. 2. 2. Secondly, a true griefe for our many failings herein, both in the deed, and right manner of doing.

Habe. 11. 6. 3. Thirdly, a beliefe, that God for Christs sake will assist vs, & accept of our weake obedience.

All which as we see be euident in the Scripture, and oft required, so are they as manifest by reason; that seeing Gods will is the rule of all equitie, therefore whatsoeuer swarueth from it (though neuer so little) must needes be vnequall, and so displeasing to God.

Reason.

And on the other side, seeing all our righteousnesse, is as a stained, or defiled cloth, such as Gods pure eyes cannot endure

of

of necessitie it follows, that they who will be acceptable to God must come vnto God in Christ; both for strength to doe that which God requireth, and for fauour, that God will be pleased to accept the satisfaction made by Christ for the pardon of their defects in their best duties, and for the allowing of their obedience to be well liking in his sight.

All our sufficiencie is in Christ receiued by faith.

Whereupon it necessarily followes, that whosoeuer intends so to lead a godly life, that hee may bee pleasing to God, must attaine this by faith, without which, all wee doe is sinne: so the Scripture speakes plainely, *without faith it is impossible to please God.*

Heb 11.6.

And yet how few bee they who haue attained this grace, so to liue by faith, as the eby to draw from Christ continuall increase of spirituall strength, better to performe all holy obe-

Few please God.

dience, and daily to get more comfort, that this their obedience shall bee acceptable to God!

Two branches of this.

Wherein we haue these two speciall branches to be considered, how we may get this grace to leade a godly life; or how we

2. How to be accepted

may haue comfort that this shall be accepted.

Some chefe failings in every Commandemēt.

For the former, that we may better see how vnable we bee of our selues to performe all holy obedience, and so be more willing to embrace the remedy: I desire every one carefully to examine himselfe by the Law of God, how exceedingly hee faileth in every one of them.

1 Command.

1. *As for example, in the first Commandement:* In not walking

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with God, not resting vpon him for relieſe in all his necessities, not so delighting in him, as to count nothing too deere for him, and that he is not more afraid to displease God, then any

in

in the world beſides.

2. *In the ſecond Commandement*: how ſlacke and ſlight he is in all the worſhip of God, both priuate and publicke: as namely, in priuate prayer (which yet for the moſt part is in greateſt vſe.) As for reading the Scriptures, and other godly bookes, how ſeldome? meditation alone, and conference with others how little thought vpon? So likewiſe for the publike what careleſſe and vnfruitfull hearing, praying, ſinging and receiuing of the Sacraments? 2 Commād. 1 2 3 4 5 3 Commād.

3. *In the third Commandement* How backward he is in lifting vp the name of God; ſo as hee might by all his behauiour, bring God into better eſteeme with thoſe with whom he conuerſeth? 4 Commād.

4. *In the fourth Commandement.* What a doe he hath to keepe his whole man imployed about the true ſanctification of the Lords Sabbath.

In all which whosoever shall conscionably cõsider his waies, I nothing doubt but he shall see just cause to complaine of his want of faith, whereby alone he should receiue power from Christ & his Spirit, much more effectually to performe all these holy duties to God.

The like defect shall be found vpon due examination in duties of righteousnesse in the second Table, which God requireth both in regard of our selues and our neighbour.

5 Comm&d. *As in the fifth Commandement,* I wish every one duly to weigh how badly he discharged the duty of his speciall place, either in the Family, Church, or Commonwealth; both such as are set aboue others, and such as be below, gouernors, and gouerned: and then he shall well see what need he hath of faith, to enable him to a better performance of those duties, which his place requireth. 6. In

6. *In the sixt Commandement*; How careleſſe he is both in avoyding thoſe things which hurt the life and health of body and ſoule, both of himſelfe and others: and in vſing all good meanes for the preſervation of both: And much more wanting in bearing and forgiving wrongs, in loving his enemies, and overcomming evill with good eſſe.

6 Commād.

In the ſeuenth Commandement likewiſe. What little watch and meanes are vſed to keepe both ſoule and body chaſte: and ſo to avoid all allurements to vncleanneſſe, ſoberly vſing all our ſenſes, and their delights.

7 Commād.

8. *In the eight Commandement* How bee failes in getting his goods juſtly; and ſo vſing them holily to Gods honour, mercifully to the relieſe of his neighbour, and wiſely to his owne good, of ſoule and body.

8 Commād. 1 2

9. *In the ninth Commandement.*

9 Commād.

1 How careleſſe he is, as to auoid all blemiſhing of his own good name, or his neighbours, any manner of way, and ſo to preſerue either, & to recouer them being wounded, by ſuch means as God hath appointed.

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10. Commād. 1 10. *In the tenth Commandement.* How hardly he can bring his heart to loue his neighbour as himſelfe; and to be as loath to hurt him as his owne ſelfe, and to ſeeke his neighbours good as his owne.

2

Thus haue I briefly drawne out of the commandements, ſome of the chiefeſt duties; which we cannot deny, but that as wee are bound to performe them, and deſire ſo to doe, ſo we faile much in the practiſe of them, neither poſſibly can wee doe better, till we receiue grace from Chriſt to enable vs thereunto.

Theſe being ſo manifeſt, I hope I ſhall not need to ſay any

thing

thing more, to perſwade any true Chriſtian to labour for the increaſe of this precious gift of faith, wherby he may get power from Chriſt, better to obey God in all that he ſhall require at his hands.

Need of Faith.

And therefore I would now ſet vpon this worke (which is my chiefe intent) to gather ſome ſpeciall promiſes, and to ſhew the right vſe of Faith, for our helpe in this behalfe.

But that I remember there is another branch of this matter, namely, how wee may doe all our workes in faith, that God will accept thereof. Wherein it will be no hard matter to ſhew that we are for the moſt part as much (if not more) failing, then in the former; as both reaſon and experience will proue. For a meere naturall man void of all ſaving grace, may be drawn by ſelfe-loue for his owne good, or by feare of danger that might

2. Branch of this third point, how our obedience may be accepted.

befall him, to doe many good things, as wee reade of *Herod*, *Iehu*, *Amaziah*, *who did that which was right in the sight of the Lord, but not with a perfect heart.*

Mat 6.20. 2 King 10. 30. 2 Chr. 25.2.

But to bee perswaded vpon good ground, that God will accept our weake and sinfull obedience for perfect, as if it were without fault, this requires true grace, yea a greater measure then many a weake belieuer can attaine.

Many discouraged by their infirmities.

From hence it specially ariseth, that sundry true harted Christians, very conscionable in their conuersation, be yet much discouraged, and by reason of the infirmities of their best duties haue little comfort in anything they doe, and so loose it not all, yet much fruit of great labour: so that it cannot be but welcome instruction to them to heare and learne how they may be assured that their weake obe-

obedience shall be pleasing to God, as if it were without fault.

In both which I will doe my best, to draw out of the *welles of salvation*, the holy Scriptures, such sweete promises as shall abundantly satisfie the thirstie soule, whose chiefe desire is nothing more, then *to have grace, whereby they may serve God acceptably with reverence and godly feare.*

Isay 12.3.

Heb. 12.28.

How wee may be sure we shall want no grace.

And first, to begin with the former, that we may assure our selves wee shall not want any needfull graces for the leading of a godly life, the Lord hath expressly said so much, *Psal. 84. 11. For the Lord God is a Sunne and shield: The Lord will give grace and glory, no good thing will he withholde from them that walke uprightly.* Which being so generall, I nothing doubt but it includes this grace of holinesse among the rest. To this end also doth the Lord so often promise

his

his people, as *Exodus* 19. 6. & 31. 13. *Leuit.* 26. 3. *Deut.* 22. 8. 9. *Esa.* 4. 3. & 35. 8. *Ioel* 3. 17. I spare to set downe the words, which they that list may easily reade. Againe, to the same end God promiseth to make his people fruitfull, & so compareth himselfe to a good husbandman, as in the 15. of *Iohn*, *I am the Vine, & my Father is the husbandman; Euery branch that beareth not fruit he taketh away, and euery branch that beareth fruit hee purgeth it, that it may bring forth more fruit.* So *Esay* 27. 2. 3. *In that day sing yee vnto her, a vineyard of red wine; I the Lord doe keepe it, I will water it euery moment: least any hurt it I will keepe it night and day:* and *Psal* 92. 14. *They shall still bring forth fruit in old age, they shall be fat and flourishing.*

Made fruitfull.

This also is ment where the Lord as a good shepheard saith he will feed his people that they may

may be fat, that is, a abounding in grace, as *Psal* 23. *Ezek* 34.13 14.15. and *Psal* 36.8. *They shall be abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the riuer of thy pleasures, &c.*

This grace of God to leade a godly life, is likewise intended in many other promises, as where it is said, *That God will giue strength to his people*; which ayd is in some places ment against enemies bodily or spirituall: so in other, to walke in the wayes of the Lord, &c. *Esay* 45.24 *Surely shall one say In the Lord haue I righteousnesse and strength* Zach 10.12. *And I will strengthen them in the Lord*, and *they shall walke vp and downe in his Name, saith the Lord*, and the like. *That God hath wrought all our workes in us* Esay 26.12. and to the Apostle *Phil.* 4.13. *I can doe all things through Christ who strengtheneth mee.*

Psal 29.11. God giues strength.

But

Gods makes able to obey.

But to this purpose, bee most plaine those promises where God saith; *He will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soule, that thou maist live.* Deut 30.6 And to the like effect verse 8. *And thou shalt returne and obey the voyce of the Lord, and doe all his Commandements which I command thee this day,* which is here made a promise of God to them, what he would make the able to performe, as may appeare by Hosea 3.5 and 14.7. and Iet 24.7. where the like promise is made. And so Ezek 11.19.20. *And I will give them one heart, and I will put a new Spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walke in my statutes, and keepe my ordinances and doe them and they shall be my people, and I will bee their God.* The like is re-

peated

peated, Chap 36.27. and 37.24.

Thus wee may see in these Scriptures, and many more of like sort, how the Lord seeing the frailtie of his Children, both in obeying his will, and in beseeming that euer they shall be able to attaine thereunto, hath for their comfort herein giuen many precious promises, in general containing all grace needfull to the leading of a godly life, which euery Child of God may boldly apply to himself in this manner. Seeing God who is faithfull hath said to all his people, that hee will *giue grace, that hee will sanctifie them, and make them fruitfull, satisfying them with his fatnesse of his house, make them strong to walke in his wayes, and giue them a new heart to feare him for euer, and to walke in his statutes, and to keepe his ordinances, and to doe them, &c.* Therefore I may boldly assure my selfe, though I bee neuer so weake,

Vse of these generall promises for sanctification.

Exod 31. 13. Iohn 15 2. Psal. 36. and Zach 10. 12 Ezek 36 26. 27.

weake, yet through Christ I shall be able to doe all things, *For he hath wrought and will worke all our workes, and his grace shall be sufficient for vs.*

Isa 26. 12. 2 Cor 12. 9.

Yea, we may say, as *Esay* 45. 24. *In the Lord haue I righteousnesse and strength.*

If thus we would call to mind what God hath spoken for our comfort in this kinde, it would well hearten vs, to set vpon any dutie, which the Lord shall require at our hands, with confidence that we shall be able so to performe it, as he will approue and say, *It is well done, good and faithfull seruant.* Where as otherwise if wee looke vpon the difficultie of the worke, and our owne insufficiencie to euery good dutie, wee shall haue no heart to set vpon it, but either quite giue it ouer, or very vnfruitfully and vncomfortably goe about it, as the manner of most is: whereby God hath

Math 25. 21

Difficultie. Insufficiencie

small

small honour, and themselues as little comfort in all their profession.

This might suffice to encourage vs chearfully to set vpon a godly life in all the parts of it, if we were not so vntoward to it in our selues, and had not so many discouragements from others, and so full of vnbeliefe towards God. Particular grace. 1 2 3

But because of all these, the Lord in loue is constrained to take more paines with vs, and not onely thus in generall, to promise vs his helpe, but he descends to particulars, and where he sees vs most distrustful, there he doth more specially promise his help, that so we might more willingly serue him.

And first, whereas we be all ignorant (even after regeneration) in many things, what is Gods will, and how to perform such things as God requireth (as may be seene in those speci-

all

all duties beforenamed in euery Commandement:) & this hath beene of old, and is at this day the complaint of the godly, and so their oft and earnest prayer to God to teach them; as that one booke of the Psalmes, and therein that one Psalme 119. doth shew, wherein this prayer is oft repeated.

Repeated nine times.

God will teach vs.

For these causes it is so oft said, that the Lord will teach his people; As in that famous Prophecie of the dayes of the Gospell where the zeale and faith of Gods people is foreshewed, that they called one vpon another to frequent the publike assemblies vpon this ground, *That God would teach them his wayes, and they would walke in his paths*, Esa. 2. 3. Mich 4. 2. So *Psal.* 25. 8. 9. *He will teach sinners in the wayes, and the meeke he will teach his way.* So *Esay* 54. 13. *And all thy children shall be taught of the Lord.* And to this purpose thats

spe-

speciall, 1 Ioh. 2. 27. where speaking of the Spirit giuen to all the faithfull, hee saith. *But the anoynting which yee haue receiued of him, abideth in you: and ye need not that any man teach you: but as the same anoynting teacheth you of all things, and is truth and is no lye, and euen as it hath taught you ye shall abide in him*: Many more promises to this effect might bee alledged.

Vse. Out of them all, thus we may conclude; Seeing Christ doth bid vs *come to him*, and so *to anoynt our eyes with eye salue, that we may see*, and God hath made so many promises to teach vs, and *that his Spirit shall leade vs into all truth*; therefore bee our ignorance neuer so great and our capacitie neuer so small, yet wee shall not want so much spirituall knowledge as God seeth meet. And therefore wee may with confidence come to God for it, and vsing the meanes as he hath

Reu. 3. 18.

Ioh 16. 13.

Bee our ignorance neuer so great, we shall not want competēt knowledge; vsing Gods meanes in faith.

hath appointed, wee shall not misse. This may suffice for knowledge.

God will set our hearts in frame.

Now for ability, to walke according to our knowledge, enough hath beene said in the generall. Where also we heard, that *God will giue vnto his a new heart*, which is the fountaine of all obedience; and may be a singular comfort to all those, who being acquainted with the vntowardnesse of their hearts to any holy duty, specially to some, doe mistrust nothing more then this, how to get a good heart; and so to keepe it, who for their comfort, are to set before them, all those promises wherein God hath said, that he will change their hearts; whereof I spake a little before vpon occasion: that God would make his people able to obey his statutes and doe his commandements, which cannot be without a new heart, & none can haue that, but from God,

Ezek 11.19

Our hearts vntoward to dutie.

God, for it is not in man to set his heart aright, but this is Gods gift. As besides the former Scriptures, that is manifest, *Ieremy* 31. 33. Where the Prophet speaking of the new Testament, which God would make to his people vnder the Gospell, saith, *I will put my Law into their inward parts, and write it in their hearts, &c.* Which is twice repeated in the Epistle to the *Hebrewes* 8. 10. & 10. 16. which is also intended, *Act* 15. 9. where it is said of the Gentiles, to whom *Peter* preached *that God purified their hearts by faith*, and in the next Chapter, that the *Lord opened the heart of* Lydia. Againe, that *God hath giuen the earnest of his spirit in our hearts; that God hath shined into our hearts: that God comforteth our hearts, keeps our hearts, stablisheth them, directs them*, and the like many.

Act 16. 14. 2 Cor 1. 22. & 4. 4. 2 Thes 2. 15. Phil 4. 7. 2 Thes 3. 3.

From whence wee may safely ga- Vse.

gather this. That though our hearts be neuer so corrupt, so hardned and shut vp, so darkned, distressed, declining, fainting, and wandering out of the right way; yet that God (as he hath promised) will certainely succour vs in all, and both set and keepe our hearts in frame, that they may be fit for all such seruices as it shall please the Lord to set vs about.

It is God that must both set and keepe our vnruly hearts in frame.

This I doubt not, will be welcome newes to all sõ nd hearted professors, who so much see and bewaile their naughtie and vnbeleeuing hearts, that they may comfortably rest vpon God that hee will by his holy Spirit so guide their hearts that they may be seruiceable to him.

Thus much for the heart in generall. Now seeing the Lord cõtents not himselfe herewith, but comes more particularly to the well ordering of our affections, of ioy, loue, feare, trust, and

the

the like, we ſhall find it vſefull for vs, to apply to our ſelues theſe promiſes, to hearten vs againſt all our doubts, concerning theſe affections, which are in the hands and feete of our ſoules, by which we worke and are carryed to euery dutie; that being furniſhed with theſe, wee ſhall bee more apt and readie to euery good worke.

Doubts concerning affections.

And whereas among theſe, there are none more profitable then faith, truſt & hope (which three though they haue ſome ſpeciall difference one from the other, yet they bee neuer parted, and bee vſually contained one within another, and ſo we will take them together;) Of theſe the Scripture exceedingly oft witneſſeth, that God giues theſe to all thoſe whom hee meanes to ſaue. As *Iude*, verſe 3. ſaith of Faith, that it was *once giuen to the Saints*: the like *Epheſ.** 2. 8. And *Heb* 12. 2. Chriſt is ſaid to be *the Author*

God giues faith, truſt, and hope. 1 Tim. 2. 8. Eccl. 5. 1.

* Faith is Gods gift, ſee the place.

Author and finisher of our faith; and so his Apostles prayed to him, *Lord increase our faith*: and

Luke 17.5. Rom 12. 13. that *God hath dealt to every man the measure of faith.*

So likewise for trust and confidence in God, it is laid of Gods people, that *they shall stay upon*

Esa 14.20. 30. 10. *the Lord the holy one of Israel*: & 14. 31. *That the Lord hath founded Sion, and the poore of his people shall trust in it.* And 17. 7. *At that day shall a man looke to his maker, and his eyes shall have respect to the holy one of Israel*: And Ier 3. 19. *Thou shalt call me, my father, and shalt not turne away from me* Zeph. 3 12.

And for hope, *Dauid* oft professeth, *That God was his hope &*

Psal 71. 5. & 22. 10. & 65. 5. *his trust, euen from his youth*; and *God made him hope euen from his mothers wombe.* Yea more, that God is *the hope of all the ends of the earth, &c.*

Vse of these. Did wee well consider on this one side, what need we have of those

those three graces, throughout our whole life (as may easily be seene by that which hath beene said in this whole Treatise) and on the other side, how exceedingly wee faile in them all, in times of tryall; wee would then with both hands lay hold on these promises, wherein God giues, and by his Word and Spirit, doth worke these in the hearts of all his Children: and therefore so oft as we feele our hearts to faile: let vs with Dauid comfort our hearts in the Lord, and say, *My flesh and my heart faileth me but God is the strength of my heart, and my portion for euer.* And seeing the Lord Iesus is both Author and finisher of our Faith, let vs rest in hope, that he who hath begun the good worke of Faith in our hearts, will finish it, and so pray with the Apostle, that *God would fulfill all the good pleasure of his goodnesse, and the worke of Faith and power.*

Lay hold on Gods promises, with both hands.

Psal. 73. 26.

Heb. 12. 2.

2 Thes. 1. 11.

God promiseth ioy.

Rom. 14. 17

Come wee now to the next grace in the heart, the first fruit of our Faith, which is Ioy, I meane spirituall Ioy, which is called Ioy in the Lord, and *Ioy in the holy Ghost*. In thinking whereof I cannot but wonder, in comparing together what God hath promised, and how little we enioy: for howsoeuer it cannot be denyed, but in these dayes of peace, many haue ioy enough, and too much too, yet this (vpon search) shall be found to be carnall and fleeting, not that spirituall and lasting joy, which God bestoweth on those whom he loues.

Too few taste of Spirituall ioy.

It may euidently appeare by Gods Word, that as a Father would haue his Children to liue cheerefully, so would God; and therefore doth hee so much call vpon them to reioyce, as plentifully is to be seene in the bookes of the Psalmes, Prophets, and Apostles. That one for many

Psal. 32. 11 and 68. 3. 4 &c.

Esay 24. 14

may ſerue, *Rejoyce in the Lord alway, and againe I ſay reioyce.* Which if there were no more, might let vs ſee Gods mind, that hee would haue vs not now and then, ſometimes to rejoyce, that is, when all goes well with vs, (for ſo the hypocrites do) but alwaies, euen in afflictions, as the Apoſtle Iames exhorts, *My brethren, count it all joy, when ye fall into divers temptations.* Which is not ſimply for the afflictions, but for the good we are aſſured, they ſhall bring to vs, as is ſaid; Rom. 8 28. *That all things worke together for our good.*

Phil. 4. 4.

1 Thes. 5. 16.

Iames 1. 2

Not afflictions, but that good, they bring vs, ſhould cauſe vs to reioyce.

But yet they be but few, who attaine vnto this bleſſed eſtate, to rejoyce alwayes in the Lord, as any one may well perceiue, if he ſhall conſider either how ſeldome his heart is rauiſhed with admiration of Gods goodneſſe towards him ſo vnworthy: and ſo to ſtirre vp his ſoule with the Prophet *Dauid* to prayſe the

No true thankes where Spirituall ioy is not.

Lord (which must needs bee where the heart is well affected with this joy, as there can be no true thankes where this joy is not:) or how often his heart is disquieted, when any thing crosseth his will and desire, which would not be, if the heart were filled with this spirituall joy, which would make bitter things sweete.

It shall be therefore our wisedome to hearken vnto Gods word, wherein we shall see how plentifully the Lord hath prepared this pleasant fruit of the Spirit and promised it to all the true members of Christ, that so they may claime their part therein.

This is notably set out vnto vs in the booke of the Psalmes. As first, Psal. 19. 8. *The statutes of the Lord are right, reioycing the heart*, Psal. 23. 4. *Thy rod and thy staffe they comfort me*: 36. 8. 9. *Thou shalt make them drink of the riuer*

rivers of thy pleasures, for with thee is the fountaine of Life, and in thy light wee shall see light 89.15.16. Blessed are the people that knowe the joyfull sound: they shall walke (O Lord) in the light of thy countenance. In thy name shall they rejoyce all the day, and in thy righteousnesse shall they be exalted. So Psalme 45.15. Speaking of the members of the Church, saith: With gladnesse and rejoycing shall they bee brought, they shall enter into the Kings Palace. Psalm. 64. 10. The righteous shall be glad in the Lord, and shall trust in the Lord and all the vpright in heart shall glory. Psal 68. 3. But let the righteous be glad, let them rejoyce before God, yea let them exceedingly rejoyce. 97. 11. 12. Light is sowne for the righteous, and gladnesse for the vpright in heart: Rejoyce in the Lord ye righteous, and giue thankes at the remembrance of his holinesse. 118. 15. The voyce of reioycing and salvation is in the

tabernacles of the righteous. The right hand of the Lord doth valiantly 118.5.6. They that sowe in teares shall reape in ioy. He that goeth forth & weepeth, bearing precious seed, shall doubtlesse come again with rejoycing bringing his sheaues with him, 132.16. I will cloath her Priests with salvatiō, & her Saints shall shout aloud for joy. It were not hard to gather many more out of the Psalmes.

Likewise the bookes of the prophets, bee full of these. Notable is that sweet song of Esay, 12.2.3. Behold God is my salvation, I will trust and not bee afraid. For the Lord Iehouah is my strength, and my song hee is become my salvatiō. Therefore with joy shall you draw waters out of the wels of salvation. Esa. 24.14 They shall lift up their voyce, they shall sing for the Maiestie of the Lord. Esay. 29.19. The meeke also shall increase their joy in the Lord, and the poore among men shall rejoyce

is the holy one of Israel. Esay. 35. The whole Chapter is full of heauenly comforts to vs Gentiles: verse 1. *The wilderneſſe and the ſolitary place ſhall bee glad for them, and the deſart ſhall reioyce, and bloſſome as the Roſe.* Esay 56. verse 7. *I will make thē ioyfull in my houſe of prayer.* Esay. 62. 13. 14 *Behold, my ſeruants ſhall reioyce, but yee ſhall be aſhamed. Behold my ſeruants ſhall ſing for ioy of heart, but ye ſhall cry for ſorrow of heart, and howle for vexation of ſpirit.* Likewiſe in the 65. of Esay be many ſweete conſolations, *He ſhall appeare to your ioy, &c.* verſe. 10. *Rejoyce ye With Ieruſalem, and be glad with her all ye that loue her, reioyce With ioy for her all that mourne for her: That ye may ſucke and be ſatisfied With the breſts of her conſolations, that ye may milke out, and be delighted with the aboundance of her glory, &c.* to verſe 14. *And When you ſee this, your heart ſhall reioyce* Esay 65.

and the hand of the Lord shall bee knowne towards his seruants, and his indignation towards his enemies. In like sort spake our Sauiour to his Disciples, that *their* Ioh. 16. 22. *hearts should rejoyce, and their joy should no man take away from them.* Ier. also hath the like, chap 31. 12. 13. *Therefore they shall come and sing in the height of Sion and shall flow together to the goodnes of the Lord, &c. Then shall the Virgin reioyce in the dance, both young men and old together: for I will turne their mourning into ioy, and will comfort them, and make them rejoyce from their sorrow.* Zach. chap. 11. 19. *Thus said the Lord of Hosts, the fast of the fourth moneth, &c. shall be to the house of Iudah, joy and gladnes, & cheerfull feasts.* I will end with that, Rom. 14. 17. *The kingdome of God is righteousnesse, peace, and joy in the holy Ghost.*

Vse. Thus haue I gathered store of these promises, in which the Lord

Lord promiseth to giue joy and gladnesse to his people: yet I suppose not halfe so many, as might bee collected out of the Scriptures: for I doe not meddle with the many exhortations vnto this dutie, nor the many examples of it, nor prayers for it, allwhich shew the necessitie of it.

But the marke I aym at, is to perswade all who feele the want of this holy rejoycing in the Lord (whereby their whole life is more vncómfortable) that God hath prouided this for them; and that there is nothing but their vnbeleeuing hearts which keepe it from them. For if true Faith be the breeder of this ioy, as both Scripture & experience proue, then no maruell, that so few attaine to this excellent grace of reioycing, when Faith it selfe is so weake, if not wanting.

Vnbeliefe kils this true ioy.

Faith is the breeder thereof.

I doe wish therefore all such,

to think with themselues what the Lord should intend, in making so many promises to this one thing, but to make vs see these two things: first, that there can bee no holdings out in a Christian course without this joy; secondly, that by reason of the many euils that befall vs in this life, it is very hard, and so very rare to get, much more to keep this joy: that by both these they may be stirred vp to labour to enjoy this joy of the Holy Ghost, whereby they may finde what is the excellency of this estate aboue all the estates in the whole world besides; and bee so farre from envying the wicked in their greatest prosperitie, as rather to pittie them, for that like fooles and children, they forgoe such treasure for very toyes and bables.

Why so many promises of joy.

No holding out without it.

Rare to get, much more to keepe this joy.

Way to attaine joy.

Now the way to attaine this ioy is, (besides earnest prayer vnto God for it) to be much in me-

meditation, as vpon the many and most iust causes God hath giuen to all beleeuers tore joyce: so also vpon these excellent promises, wherein God hath bound himselfe to worke this grace in them, by his holy Spirit: for if we well weigh thē all, we shall see, that the Lords meaning is not only to giue them matter of rejoycing, (but whereas it too oft falsout, that they who shōld rejoyce, and haue good cause so to doe, be so held downe with the burthen of corruption or affliction, that they cannot lift vp their hands with ioy, but wast their dayes in sorrow:) This is also Gods worke to open their eyes to see, and to mooue their hearts, and draw them by his Spirit to be affected with his fauours, that they with the Prophet Dauid may finde more joy in the light of Gods countenance, then the wicked haue in all their prosperitie. And thus much

Burthen of corruption and affliction holds vnder our joy.

Psal. 4.7.

much for this point, how a true beleeuer may attaine this blessed estate of liuing joyfully, what-euer doth befall him: which how much it is to bee desired all may see though they be few, who take the right way to get it.

The next grace of the heart, which God requireth of all those, whom hee hath adopted in Christ to bee his Children, is that they *should loue him with all their heart, with all their soule, with all their might*, which that wee ought to doe is not denyed of any, except Atheists; people without God; but of those that yeld it ought to bee, there be in generall two sorts, one that deceiue themselues in thinking they doe well loue God, when as indeed they do not truely and heartily loue him, but onely say they loue him; or if they doe, it is but very slightly and carnally because all goes well with them:

If the loue of God: Deut. 6. 5.

Many deceiued in loue.

Some say they loue God, and doe not.

who

who are tobe conceiued by their loose liues, and little conscience tokeepe Gods commãdements, that they doe not as they say truly loue God. And these especially are to be vrged by the many commandemẽts of God, to loue him sincerely and feruently, and to bee moued hereto by these weightie arguments, which are so plentifully vsed in the holy Scripture, to perswade vs vnfainedly to loue God.

There is another sort who looking into their liues, & there finding so many infirmities and failings in all duties to God and man, doe thence conclude they haue not the loue of God in them; and thereby bee much kept downe, both from that comfort and confidence they might haue in their holy profession.

Others feare they do not loue, yet do.

These bee the persons with whom I chiefly deale: who haue need to bee hartened, first by this

Comforts to such as grieue for want of loue.

this, that the sight of their want of loue to God, breeding in them heartie griefe for the same is an euident token there is some true lone in them: else would they not bee so disquieted for want of this loue of God.

Phil. 2. 13. & 1. 6.

And secondly, this must comfort them, that he who hath giuen them to will and desire this grace, will also giue them ability to doe, and he that *hath begun the good worke, will also perfect it,* for so is his promise: yea he hath said, at least to all & euery such,

Deut. 30. 6.

And the Lord thy God will circumcise thine heart, and the heart of thy seede, to loue the Lord thy God with all thy heart, and with all thy soule, that thou mayest liue

Due praises giuen to this one promise.

which one promise, if there bee no more, is all-sufficient to perswade those that will beleeue God on his word, that God (who knowes how polluted our hearts be, and vnable to loue him, so throughly as we ought)

will

will cleanse our hearts, and so sanctifie them, that wee shall be able by his grace so to loue him as he will approue.

It is onely vnbeliefe, which keeps vs from that holy boldnesse, which made Paul to say, *I can doe all things through Christ who strengtheneth me.* Phil. 4 13.

Although I doe not reade any other so expresse promise, that God will make vs to loue him, yet seeing the manifestation of Gods loue to vs, doth as certainly breed loue in vs to him again, as the kindling of a fire will bring forth heate: therefore all the many testimonies which God giues of his loue to vs, must be so many perswasions, that wee shall loue him. Therefore it is said, *We loue him, because he first loued vs.* 1 Ioh 4.19. Let vs therefore get as many arguments of Gods loue to vs, and doubt we not but it will kindle in vs some loue to him againe. Vse. Get arguments of Gods loue.

Like-

Likewise all the rich rewards which throughout the Scripture bee promised to those that loue God, are so many incouragements to this dutie; and so much for this.

Rich rewards made to this dutie are incouragements thereto.

The next is the feare of God, whereby specially I vnderstand that holy affection whereby we be made so to stand in awe of God, as to bee very vnwilling to displease him; and on the other side, to be ready to please him, both in eschuing euill, and doing good. How excellent a grace this is, of what singular vse in our whole life, how oft and earnestly it is commanded, how practised by Gods worthy seruants, and how wanting in many professors, and weake in others it is: all these, though worthy good consideration, yet seeing they would carry me too farre from my purpose, I passe them by, and will bend my speech to such as knowing all these

Feare of God defined.

1
2
3
4
5
6

these, feele and complaine of the want of this grace, and desire it, and labour for it, by often prayer and other holy meanes: yet through weakenesse of Faith, cannot attaine to such a measure of his feare, as might keepe them in such awe, that they durst not either doe that which God forbids, or leaue vndone that which he commands.

God promiseth to make vs feare him.

These I doe beseech to attend to such promises as God hath made to his people in particular, concerning this grace; that whereas he sees, that naturally, there is no feare of God before mens eyes, he saith he will put his feare into their hearts; as Ieremi. 32.39.40. *And I will giue them one heart and one way, that they may feare me for euer for the good of them, and of their children after them. And I will make an euerlasting couenāt with them, that I will not turne away from thē, to doe them good, but I will put my feare*

feare in their hearts, that they shall not depart from me. Which if we could beleeue, would sufficiently assure vs, we should not want this sauing grace, but that God will certainely bestowe it vpon vs in that time and measure hee sees meet.

But for our confirmation, the Lord doth oft repare this promise, as Deut. 4.10. Where one speciall meanes, whereby this feare is wrought, is set downe: *Gather me the people together and I will make them heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children.* So Pro. 2.4. 5. *They who seeke for wisdome shall vnderstand the feare of God.* To like effect Deut. 6.1.2. & 17 19. it is specially spoken of the King and more generally of all, Chap. 32.12. And to this purpose specially is that of the Prophet *Dauid* Psal. 40.3. where he shewes another

Meanes how this feare is wrought.

Deut. 4.10.

another meanes whereby God doth ſtirre vp this grace in his people: namely, the beholding of Gods mercy on others, ſaying, *And he hath put a new ſong in my mouth, euen prayſe vnto our God many ſhall ſee it, and feare, and ſhall truſt in the Lord*: So likewiſe *David* being taught of God inuiteth others, ſaying: *Come ye Children hearken to me, I will teach you the feare of the Lord.* Pſal. 72. 5. *They ſhall feare thee as long as the Sun & Moone endureth through all generations.* The like Pſal. 102. 16. So *Eſay* 29. 23. *They ſhall ſanctifie my name, &c. and ſhall feare the God of Iſrael* Ieremie alſo ſpeaking of Gods ſingular mercies, which hee promiſeth to his people, Chap. 33. 9. *And it ſhall be to me a name of ioy, a prayſe and an honour before all the Nations of the earth, which ſhall heare all the good I doe vnto them; & they ſhall feare and tremble for all the goodnes,*

A ſecond meanes.

Pſal. 34. 11.

for all the prosperitie that I procure vnto it: so Hosea 3. 5. *Afterward shall the people of Israel returne & seeke the Lord their God, and David their King and shall feare the the Lord and his goodnesse in the latter dayes.*

This shall suffice, it would be long to cite all.

Generall promises, must haue their particular applycation.

The right vse we are to make of these and the like, is; that so oft as wee finde our hearts condemning vs for want of this feare, and doubting how euer we shall attaine to it in any good measure, so oft wee must call to minde some of these promises, which though deliuered in particular to some of Gods Children, yet in truth belonging to all of them: Therefore euery Childe of God may and ought to apply them to himselfe, and stedfastly beleeue, that God will performe his Word to him, and so waiting with patience the Lords appointed season, he shall not

not be disappointed of his hope, but shall certainly enjoy the fruit of his desire. And thus much for this.

I see this third point, how we may bee sure of grace to leade a godly life, so as shall bee accepted, growes large, and no marvell, for it reacheth to all the duties required in both Tables. I may not therefore runne into all particulars, but will make choice of some; & namely, such as I conceiue Christians most faile in, and haue least comfort in performing them.

Concerning holy exercises prayers &c.

Of this sort bee speciall, as our spirituall seruices of God, as our prayers, and exercises in his Word and Sacraments. In all which I haue heard many of good hope, complaining that they found small comfort in these, because they performed them in so weake and sinfull manner. A principall cause wherof I haue obserued in many-

Why so small comfort in prayer, &c.

ny to be this, that they placed all their comfort in the good discharge of their dutie, wherein when they failed (which they found oft) then they were discomforted. Which euidently shews, that they had little vse of Faith in those duties: for Faith doth comfort in our greatest faisings, as well as in the least. To make this more plaine (which I feare is little seene of many a poore soule, who takes great paines to serue God, and yet seldome findes comfort, that his seruice being so full of infirmitie is pleasing to God:) It must be confessed, that while we liue here, there is flesh & spirit mingled in all the actions of Gods Children; so that as their best Prayers be stained with some corruption of the flesh, so I conceiue that there is some operation of the Spirit in their weakest which being offered vp in faith, is assuredly acceptable to God; and

Note. Vse of faith.

Flesh and spirit mingled.

Weakest service accepted, if offered in faith.

& therin may Gods Childe find found comfort, not in himselfe, nor in his worke, but in Gods pardoning of all his defects, and accepting his obedience in the perfect satisfaction made by Christ: whereas otherwise if any hauing prayed with great feruency of Spirit, shall bee conceited ther-with, and not humbled for his failings in that his best prayer, and rather expecting for fauour for the goodnesse of his prayer, then looking for mercy, onely for the merit of Christ, (which though it be too little seene, yet too oft it falleth out) I durst boldly say that the sleepy prayer wherein is truth, though weakenes, offered vp in Faith, is accepted, when the weeping praier with more feruency with out Faith, is reiected.

Our weake seruice accepted for the satisfactiō of Christ

Note.

In so saying, be it far from my thought, to approue of drowsinesse, or any other grosse corruption in prayer: or to disgrace any

Want of faith in Gods worship.

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any zeale or gift of Gods Spirit in prayer; but that I ayme at, is to discouer a common, and yet close and dangerous corruption in our prayers, and other holy exercises, that when wee performe these in any sort to our liking, then we be glad and rest quiet, that God will accept them. I deny not but such may then rejoyce in the assistance of Gods Spirite: but the fault I finde, is, that these haue in such times, little vse of their Faith, or not beholding the blemishes of these their best seruices of God, they are not humbled for them; and so not driuen out of themselues to seeke for fauour in Christ, in whom alone God is well pleased: and thus they staine their best duties for want of faith.

Not humbled in best prayers.

This will more clearely bee seen in the contrary, when these doe pray, or heare, reade, or meditate, or receiue the Sacraments with

with much accuſation to their conſcience, they haue no comfort that ſuch duties ſhall be accepted, which muſt needs ariſe from want of faith, for did they in their pooreſt prayers (for which they be moſt humbled) come to God in Chriſt for pardon, beleeving that their imperfections ſhould bee couered by the full and perfect ſatisfaction of Chriſt, they might find comfort in their weakeſt obedience, and ſo bee more encouraged to ſerue God.

No comfort.

Till we goe out of our ſelues.

This then is that I would perſwade all that would find ſound and laſting comfort in their prayers, and other holy exercizes, in the beſt duties to beware of pride, which accompanieth them; and to that end ever to thinke of their failings, to humble them, and driue to Chriſt, that ſo they may offer vp their ſacrifice in faith, and bee accepted. On the other ſide, when

Remedie How to find comfort.

Beware of pride in the beſt.

Shun doubting in weakest.

they be most dejected, then to beware of despaire, doubting, and discouragement, which be vsuall companions of vs in the sense of our wants; and to comfort our selues by faith in Christ in that wee know, hee is able and willing to cure great diseases, as small; to pardon our foule falls, as our lesser slips.

Need of faith

In all which we now see that which I intended, how needfull it is to be stored & strengthned with Faith, that we may finde comfort in our prayers, and other holy exercises: which I know is much wanting in many true hearted Christians, for whose sake in speciall I write th, se: & will now for their further comfort lay out some store of precious promises, which God our Father hath treasured vp in his word to this purpose, that we his children might be imboldened to come with confidence to him in all our necessities.

Gods promises must make bold.

Pro-

Perusing these, I find that the farre greater number of them, doe specially promise that God will accept our prayers, & grant our desires, & do not so expresly assure vs that God will assist vs, and make vs able to pray, (which yet sundry promises doe.) I will therefore here gather such as expresly promise Gods helpe to teach vs to pray, for that wee are no lesse subject to doubt of our abilitie to pray aright, then of Gods readinesse to heare our poore and weake prayers.

God promiseth to make vs able to pray.

Among all, that comes first to minde, which might serue in stead of all, if we could hold it fast: where the Apostle labouring to comfort the hearts of Gods Children over all their corruptions & afflictions, doth answer a great objection, which many a heavie heart makes namely this: I am oft so distressed, that I am not able to pray, &

Many troubled that they cannot pray.

how then may I looke for any helpe at Gods hand? Thus it fareth oft with Gods Children, and those not of the weakest sort, that their hearts be so sore oppressed, that they can do nothing but sigh and groane, not able to set aright their hearts to pray to God. As wee read of
Esay 38.14. *Hezekiah*, that *he like a Crane or Swallow did chatter, and did mourne as a Doue*, not able to vtter his griefes to God. The like wee read of *David* oft, how *he*
Psal.32.3. *roared for griefe*, but could not come to make his moane to God; and the like many. Yea, what more ordinary complaint doe wee heare made by many worthy Christians in their extreamities, then this to their friends, O helpe mee, I cannot pray?

To this sore tentation, the
Rom.8.26. Apostle answers, saying; *Likewise the Spirit helpeth our infirmities, for wee know not what wee should*

pray

pray for, as we ought: But the Spirit it selfe maketh intercession for vs, with groanings that cannot be vttered: And hee that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God. Wherin hee truely confesseth, that he and all the rest of Gods children doe know this by wofull experience, that they in such cases know not what they should pray as they ought. But yet for all this God hath not left vs comfortlesse, for he hath given vs his owne *Spirit to succour & help vs*, (as it were to beare that part of the burthen which is too heavie for vs to beare:) and whereas *wee cannot pray as wee ought*, that selfesame Spirit shall by his power make vs so able to pray, with such feeling, Faith, and fervencie, as no words can expresse: in such sort that God who both knowes and regards

the secret desires of the heart, beholding the worke of the Spirit, doth graciously accept and approue of those prayers of his children.

I make no doubt but this is the intent of the Apostle in this Scripture. In which if there were no more, is enough to cõfort any poore afflicted soule against this temptation, that they cannot pray; In that God hath given vs his Spirit so to helpe vs, that our poore prayers are said to bee the prayers of Gods Spirit in vs, which God cannot deny.

This I take to bee the cause, why else-where wee are called vpon to pray in *the Spirit*, and in *the holy Ghost*; that is, as he doth teach vs, not as any naturall gift can.

Ephe. 6. 18. Iude v. 20.

Where I note a speciall difference of true prayer from counterfeit, which may be excellent in speech, but wanting this breath

Difference of prayers true and counterfeit.

breath of Gods Spirit, it is but a dead ſacrifice, vnpleaſing to God, and vnprofitable to him that offereth it.

And therefore I adviſe all, who looke for comfort by their prayers, more to labour for Spirit, then ſpeech in prayers. And ſo much for this Scripture, wherevpon I haue ſtood the longer, for that it may ſuffice in ſtead of all. But ſeeing the Lord knowing our weakeneſſe, hath in all ages of his Church, comforted his people with the like, it ſhall more confirme vs to heare more of theſe ſweet promiſes.

Labour in prayer more for ſpirit then ſpeech.

To this may well be referred that which one of *Iobs* friends ſaid to comfort him (which doubtleſſe was good comfort, howſoever miſapplied) when after ſome good exhortations, he makes many moe gracious promiſes, among all he addes theſe: *For thou ſhalt haue thy delight*

Promiſes for prayer.

Iob 22.

light in the Almighty, & shalt lift
21. & 6. *vp thy face to God. Thou shalt*
26. *make thy prayer vnto him, and he*
27. *shall heare thee, and thou shalt pay*
thy vowes, &c. And in like manner doth another of *Iobs* friends
Iob 33. 26. say, *Hee shall pray vnto the Lord,*
and he will be fauourable to him.
Psal. 32. 6. So *Dauid* in his time said. *For*
this shall every one that is godly
pray vnto thee, in the time when
thou maist be found. And the Pro-
Esay 58. 9. phet *Esay* makes such promises
to the people in his time: *Then*
shalt thou call, and the Lord will
Ier. 29. 12. *answer, thou shalt cry, and he shall*
say, Here I am: So Ieremy, *then*
shall ye call vpon me, and yee shall
13. *goe and pray vnto me, and I will*
hearken to you. And ye shall seeke
me and finde mee, when you shall
31. 9. *search for me with all your heart.*
Againe, *they shall come with weep-*
ing, and with supplications will I
lead them, I will cause them to
walke by the rivers of water in a
strait way wherein they shall not
stumble,

ſtumble, for I am a father to Iſrael, and Ephraim is my firſt borne. And againe, *In thoſe dayes, and in that time ſaith the Lord, the children of Iſrael ſhall come, they and the children of Iudah together, going and weeping, they ſhall goe & ſeeke the Lord their God.* Hoſ. 3.5. &c. So Zachary in his time propheſied, that *God would powre out vpon the houſe of David, and vpon the Inhabitants of Ieruſalem the ſpirit of grace & ſupplications. They ſhall call vpon my name, & I will heare them. I will ſay, it is my people: and they ſhall ſay, the Lord is my God.* Our Lord Ieſus Chriſt in his time cõforted his Diſciples, that they ſhould not ſo hang vpon him, as to haue no confidence in God the Father: but they ſhall boldly pray *to the Father in his name, and ſhall receiue whatſoeuer they aske.* No doubt but more places to this purpoſe might be cited.

50. 4.

Zach. 12. 10

13. 9.

Ioh. 16. 23.

24.

26.

The maine intent of them all, is

Vſe.

is not so much, to shew it is our dutie thus to seeke the Lord, & to call vpō him, or to perswade therevnto, which is in many Scriptures required; but rather, whereas many are very willing to call vpon God according to his will, and so as might please him, but finding so small abilitie to pray as they would, they bee discouraged; all this is to draw them to beleeue, that God by his Spirit will teach them to pray so as hee will heare them: the certaintie whereof depends not vpon any worthines of our
1 persons or prayers, but onely
2 vpon the mercy of God in promising, and vpon his truth in performing his promise; both which we deny, and so rob God of his chiefest honour, if we beleeue not that God wil make vs able by his Spirit, so to call vpon him, as he will accept in his Sonne. And therefore in all our doubts and feares about this matter,

matter, our only refuge muſt be to theſe promiſes, and ſo to giue credit vnto them, that we comfortably ſeeke & looke for help from God, when wee can find none in our ſelues.

And thus much for our comfort, that God will aſſiſt vs by his Spirit in our prayers, which alſo might ſuffice to aſſure vs that he will alſo accept vs: for ſo much is expreſſed in the moſt of them, and neceſſarily implied in them all.

That God will accept our prayers.

But ſeeing the Lord (who better ſees what we moſt need, then we doe our ſelues) hath made ſo many promiſes, that he will accept our poore ſervices, though never ſo weake, if they be in truth (which will be welcome newes to many an humble heart) I may not defraud them of theſe comforts, but wil lay them open for their vſe, and beſeech the Lord to make them profitable to all that vnfai-

fainedly desire it.

When *Moses* from God had sharpely denounced fearefull judgements against *Israel* for their sin, & namely, a scattering among the Heathen, hee addes this comfort: *But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thy heart, and with all thy soule:* and to like effect he addes much more.

Deut. 30.

Vse. This promise may bee specially comfortable, to any poore soul cast down in sense of some grievous fall, whereby he may see Gods readinesse to receive any poore sinner comming vnto him. The like promise did the Lord make to *Salomon* after his prayer, saying; *Mine eyes shall be open, & mine eares attend to thy prayer in this place.* And full oft we reade, that the Lord promised to his people, that if they should seek him, he would be found of them, as 2 *Chron.*

2 Chron. 7. 15.

15.

15. 2. the Prophet told *Asa* the King. *Ier.* 29. 13. And 1 *Chron.* 28. 9. *David* said the same to *Salomon* his sonne, *Psal.* 34. 10. *They that seeke the Lord shall not want any good thing.* The selfe same thing is truly to be gathered out of all these places wher the faithfull professe, either that God had heard their prayers; or their faith and confidence in God, that hee will heare their prayers: both which be grounded on Gods promises, that he will heare them. Of this sort there be many, as in the Psalmes so in sundry other Scriptures: *The Lord hath heard the voice of my weeping, the Lord hath heard my supplication, the Lord will receiue my prayer.* And Psal 9. 10. *Thou Lord hast not forsaken them that seeke thee.* Psal. 10 17. *Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine eare to heare.* Psal. 18. 3. *I will call vpon the*

God heareth prayers

Psal. 6. 8. 9.

the Lord who is worthy to be prayſed: ſo ſhall I be ſaued from mine enemies. Pſal. 20. 6. *Now I know the Lord ſaueth his annointed, hee will heare him from his holy heauen, with the ſaving ſtrength of his right hand.* Theſe are ſufficient to manifeſt this truth.

But ſeeing my ſcope is rather to ſtirre vp to beleeue, I hope it will not be more tedious to any to read theſe and conſider them then it is to me to gather them; and I may truely ſay, I haue often read them with comfort: for ſometimes one, ſometimes another doth more affect, I will therefore not ſpare to adde many moe.

Many promiſes for prayer.

To this purpoſe, notable is that in the *Pſal.* 34. 15. *The eyes of the Lord are vpon the righteous and his eares are open to their cry.* Verſ. 17. *The righteous cry, and the Lord heareth and deliuereth them out of all their troubles.* Which is oft repeated, *Pſa.* 107 6.

6.13.19.28. *Pſ.*50.15. the Lord ſaith, *Call vpon mee in the day of trouble, I will deliver thee, and thou ſhalt glorifie mee.* And, *For thou Lord art good and readie to forgiue, and plenteous in mercy to all them that call vpon thee, &c.* ver.6.7. Pſalm.102.17. *He will regard the prayer of the deſtitute, and not deſpiſe their prayer,* to ver 20. *to heare the groaning of the priſoner, to looſe thoſe that are appointed to death. The Lord is nigh to all that cal vpon him, to all that call vpon him in truth. Hee will fulfil the deſire of them that feare him, he alſo will heare their cry, and will ſaue them,* Prov.15.8. *but the prayer of the vpright is his delight,* and verſ.29. *but he heareth the prayer of the righteous. He wil be very gracious vnto thee, at the voyce of thy cry, when he ſhall hear it, he will anſwer thee,* Ioel 2.32 *And it ſhall come to paſſe, that whoſoever ſhall call on the name of the Lord ſhall bee delivered.* Act.

Pſal.86.5.

Pſal.145. 18. 19.

Eſay30.19.

Act. 2. 21. the same is repeated, and *Rom.* 10. 13.

Thus we see how plentifully hath beene renewed this promise of hearing the prayers of his people, in all ages of his Church vntill Christ, who (knowing that wee vnder, the Gospel haue as great need both to pray, and to bee comforted, that God wil heare our prayers) hath given vs many encouragements to pray in Faith, *Aske and it shall be given you, seeke and yee shall finde, knocke and it shall bee opened vnto you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall bee opened.* The same is set downe, *Luk.* 11 from *vers.* 9. to 13. where it is said, *If yee then being evill, know how to giue good gifts vnto your children: how much more shall your heavenly Father giue the holy Spirit to them that aske him?* So our Saviour said to the Woman

Christ makes many promises

Mat. 7. 7, 8, 9, 10, 11.

man of *Samaria*, *if thou kneweſt the gift of God, and who it is that ſaith to thee, Giue mee to drinke, thou wouldeſt haue asked of him, and he would haue giuen thee the liuing water.* Ioh.4.10.

Likewiſe in thoſe heauenly & laſt ſpeeches, which he vttered to his Diſciples, he oft repeated thoſe promiſes, ſaying: *Whatſoeuer ye ſhall aske in my name, that will I doe, that the Father may be glorified in the Son: If ye ſhal aske anything in my name, I will do it.* Ioh.15.13. The like oft, *Ioh.* 15.7. 16. 16. 23. and 24. *Aske and ye ſhall receiue, that your joy may be full:* ſo the Apoſtle oft; *for the ſame Lord ouer all is rich vnto all that call vpon him,* Iam.5.15. *The prayer of faith ſhall ſaue the ſicke, & the Lord ſhall raiſe him vp; and if he haue committed ſinne, it ſhall bee forgiuen him:* & *ver.* 16. *the effectual prayer of the righteous auaileth much.* Rom.10 12. The Apoſtle *Iohn* hath the like ſaying, *And whatſoeuer* 1 Ioh.3.22.

we

We aske of him, We receiue. And a-
5.14. gaine, *And this is the confidence we haue in him, that if We aske any thing according to his will he heareth vs,* And
15. *if we know that hee heareth vs, whatsoever wee aske, we know that we haue the petitions that We desire of him.* And in the
16. next place. *If any see his brother sin a sinne which is not vnto death, he shall aske, and he shal giue him life, &c.*

Vse. Thus haue wee store of these promises, wherin the Lord bindeth himself, to heare our prayers, and grant our requests; the end of all which is, to cure this sore disease of our nature, that we be so full of distrust, and so hardly beleeue that God will accept our prayers, they being so weake, and our selues so vnworthy. For remedie whereof we are to be familiarly acquainted with these promises, and to make choice of some of them, such as to our feeling are most com-

comfortable; that when we goe to pray, wee may meditate on them, so that wee may bee perswaded by them, that God will graciously pardō all our failings & accept our poore indevours, in the perfect satisfaction made by Christ for vs. The fruit of this practice would bee exceeding great, both to breed in vs a greater delight in this holy dutie, (which vsually is so much wanting:) And to make all our prayers more effectuall, for the obtaining of all good things at the hand of God. Whereas on the other side, by neglecting this duty of meditating on these promises, wee shall disable our selues from all comfortable practice or prayer, and become more guiltie not onely of contempt of Gods bountie in making such promises vntovs: but withall of greater impietie, in making the holy and true God a lyer, in that wee doe not beleeue

When wee goe to pray.

1

2

Hurt by no meditatings on Gods promises.

leeue him in that wch hee speaketh. Therefore as we desire to avoid these sore evils, and attaine these great benefits, let vs make high account of these promises, and so make them our owne, that wee may haue the right vse of them, especially in all time of need.

All sacrifices accepted.

This which hath been said of Gods gracious accepting of our prayers, may as truely be applyed to all other holy exercises of religion and service of God: In all of which the Lord is as readie both to enable vs to the worke, and to be pleased with our sincere endevours, we offering them vp to God with faith in the mediation of Christ Iesus.

Yet seeing besides these, we haue many promises, that God will be pleased with our sacrifices (which may be truly vnderstood of all) it will adde to our comfort, if wee shall advisedly con-

consider of them: of which sort is that in the Psalm. 51.19. *Then shalt thou be pleased with the sacrifice of righteousnesse, &c.* As *Moses* blessed the Tribe of *Zebulon* in the same words: so the Apostle *Peter* speaking of all the faithfull, saith; *Ye also as living stones are built vpon a spirituall house, an holy Priest-hood to offer vp spiritual sacrifice, acceptable to God by Iesus Christ.* And *Paul* writing to the *Philippians*, speaking of the reliefe which they sent to him, calleth it an *odour of a sweet smell, a sacrifice acceptable, well pleasing to God.* And writing to the *Romanes*, 12. I. saith, *I beseech you therfore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* The Lord by *Moses* did oftentimes tell his people, that they offering vp their sacrifices such as he commanded, *they should bee accepted*

Deut. 33.19
1 Pet. 2. 5.

Phil. 4. 18.

as

as Levit. 14. 22. to 21. 23. 11. 26
11. So Mal. 3. 4. *Then shall the offerings of Iudah and Ierusalem be pleasant to the Lord, as in the dayes of old, & as in former yeers.* This also may be gathered out of that which *Moses* told the people of *Israel* from the Lord, that their bringing their sacrifices to the doore of the Tabernacle of the Congregation,
Exo. 29. 43. *There hee would meete the people of Israel, & the Tabernacle should be sanctified by his glory.* Which may bee gathered out of that which followeth, that the Lord would dwell among them, and be their God, to heare and help them, which is elswhere oft repeated, *Esay* 60. 7. foreshewed this saying, *They shall come with acceptance, &c.* And hitherto may be well referred the many favours which God promiseth to our obedience, which is an acceptable sacrifice to God, offered vp in Christ. As the Lord said

said vnto *Cain*, *If thou doe well shalt thou not be accepted?* the like the Lord said to his people of *Israel* in preparing them to heare his Law: *Now therefore if ye will obey my voyce indeed, & keepe my couenant, then ye shall be a peculiar treasure vnto me aboue all people: for all the earth is mine. And ye shall be vnto me a kingdome of Priests, and an holy Nation.* Le. 26. 3. to 14. and *Deut.* 28. 1. to 14. be many speciall blessings promised to the Lords people, if they would hearken to his voyce, and obserue & doe all his Commandements, and to conclude with that sweete promise, *Psal.* 84 11. *For the Lord God is a Sun and Shield, the Lord will giue grace and glory: no good thing will hee with-hold from them that walke vprightly.* Gen. 4. 7. Exod. 19. 5. 6.

Out of these promises, and the like many, we may boldly assure our selues, that although by reason of our corruption stil dwelling Vse.

ling in vs, wee can never offer vp any sacrifice to God, without blemish and spot (for which God might justly reject all wch we offer vnto him) yet we offering them vp in the name of Christ they shall bee accepted and rewarded.

Were wee well perswaded hereof, it would put life into vs and make vs performe all holy duties much more cheerefully and constantly, which through want of this Faith, are at least more vncomfortably performed by vs.

I leaue the deeper consideration of both these, to the conscience of every one who will take tryall of himselfe, namely, what small comfort he finds in any of his spirituall services; and on the other side, what a comfort it would be, if he might be assured that God would both assist him & accept them at his hand. Wherof seeing he hath God so firmely

firmely bound by promise, that
he cannot without great sinne,
wrong to God, and to his own
soule, call this into question.

I therefore exhort all who see
their weakenesse in this kind, to
take speciall notice of these and
such like promises, and so every
one apply them to himselfe, in
time of neede, that hee may
more cheerefully set vpon all
holy duties, and more conscio-
nably perform them to the glo-
ry of God, and his owne com-
fort, and the good incourage-
ment of others.

This which hath been said in
speciall for prayer, and so in ge-
nerall for all our sacrifices, may
well bee applyed to the Word
and Sacraments, yea to all pri-
vate exercises of Religion, yea
to all workes of mercie; which
are all of them sacrifices, which
God hath commanded, & pro-
mised to accept at our hands.

Word.

Yet seeing wofull experience bewrayeth that too too many (& those not of the worst sort) doe find small comfort in the ordinary ministery of the word and receiving the holy Sacraments: I will doe my best indevour to redresse this sore evill, and shew how anywho will be guided by Gods word may more cheerfully set vpon these holy duties, & reape more fruit and comfort by them.

Why the word is vnfruitfull.

I cannot bee ignorant of this, that there bee many causes of this vnfruitfulnes, & vncomfortablenesse in these holy services of God, both in the Minister & people; especially in the preaching of the word, when hee doth not apply himselfe to the capacitie and best edification of the hearers: wherein there is much failing many wayes, and this not the least, that where many good doctrines and vses are delivered, yet there is not

1. On the Ministers part.

such

such a convincing of the conscience, as might constraine the hearer to confesse his guiltines, & to make conscience to yeeld better obedience to that which is taught him.

In the people also there is great carelesnesse in preparing themselues before they come; dulnes and wandring of minde, when they be at the word, with like neglect of meditating on what they heard: By any of which much more by all, the word is made vnfruitfull.

2. On the peoples, in three things

But to treat of these, is beyond my scope and matter intended, which is chiefly to help such as having a true desire and care to profit by Gods holy ordinances yet be so discouraged by their many infirmities in the vse of them, that they haue small comfort in them, and would if they durst, forbeare the vse of them.

Many discouraged.

The principall cause hereof wch I obserue, is this, that they

too much looking into themselues (where they find no ability to do what they would) and not looking sufficiently to God in whom is all their helpe, they enjoy not that fruit & comfort in Gods service which they desire.

Remedy. For remedy whereof I know no better way, then to bee acquainted with Gods promises made to such as shall hearken to his word, and receiue the holy Sacraments the seales of the word, that by these they may bee comforted that God will blesse his owne ordinances to their edification and salvation.

1 Hearing of the word. First, for the hearing of the word, that which the Prophet *Esay* speaketh, might suffice to perswade any (who will giue credit to this report) that it shal not be lost labour to hearken to Gods word. The place is worthy speciall observation: *Hoe every one that thirsteth come ye to the*

Esay 55.1.

the waters, and hee that hath no money, come ye, buy and eate, yea come, buy wine and milke without money, and without price. Wherefore doe yee spend money for that which is no bread, and your labour for that which satisfieth not? hearken diligently vnto mee, and eate ye that which is good, and let your soule delight it selfe in fatnes. Encline your eare and come vnto me, heare and your soule shall liue, and I will make an euerlasting Couenant with you, euen the sure mercies of Dauid. 2

3

In this Scripture (to passe by many other profitable matters which may be collected;) these for our purpose must be obserued: First, how freely the Lord offereth saving grace to such as haue none, nor any thing whereby they might purchase it: 1

Secondly, he setteth out the way whereby they may enjoy it, namely, a diligent hearing and beleeving Gods Word: To 2

which end hee thirdly maketh most sweet promises, *that their soules shall liue*, that is, they shall bee quickned in Christ, and in him, *the seed of David*, be made partakers of these mercies, which shall never decay. From hence what encouragement may any poore soule take to hearken to Gods word, when he may vpon so good ground assure himselfe, that thereby he shall attain vnto saluation, and all needfull graces for this life?

This is notably confirmed by all these Scriptures, which testifie, *That the word is able to saue our soules*, as Iames 1.21. *wherefore lay apart all filthinesse & superfluity of naughtinesse, & receiue with meekenes the ingrafted word, which is able to saue your soules.* So *Paul* exhorted *Timothy* to many excellent duties, among the rest giues this, *Take heede to thy selfe, and vnto the doctrine: continue therein, for in doing this,*

1 Tim. 4. 16

thou

thou ſhalt both ſaue thy ſelfe, and them that heare thee: again, ſpeaking to the Elders of the Church of *Epheſus*, ſaith, *And now brethren I commend you to God, and to the word of his grace, which is able to build you vp, and to giue you an inheritance among all them which are ſanctified.* So likewiſe to the *Corinthians* hee ſaith, *It pleaſed God by the fooliſhneſſe of Preaching to ſaue them that beleeue.*

Act. 20.33.

2 Cor. 1.21

All which Scriptures, & many other to the like effect, do euidently confirme vnto vs, that as there is no ſalvation ordinarily without the preaching of the word, ſo whoſoeuer ſhall conſcionably attend to it, ſhall certainly be ſaued: which if it were beleeued, it could not but make men run to it with great alacritie, & ſo ſhould they find much comfort thereby.

Faith in theſe promiſes would beget an hunger after hearing the word.

To this purpoſe bee there ſo many commendations of the

Booke of Psalmes.

word throughout the Scriptures, specially in the bookes of the *Psalmes*, and of the *Proverbes*. It would bee too long to cite all: yet all are to bee referred to this end, to breed in vs a greater delight in this word, which bringeth such incomparable benefits. Of this sort are these, *Psal.* 19. 7. &c. *The Law of the Lord is perfect, converting the soule: The testimonies of the Lord are sure making wise the simple: The statutes of the Lord are right rejoycing the heart.* And so followeth to like effect in the same place. The whole *Psalme*, 119. was written to this purpose, to set out the excellencie of this word in all respects, and specially for the worthy effects, and fruits which it bringeth forth in every one, who truly embraceth it: so that it is observed by many learned Divines, that among 176. vers. there be scarce foure or fiue at the most, wher-

8.

9.

Note.

in

in there is not some commendation of the word to stirre vp all Gods people better to esteeme it and more diligently to attend to it, that they may enjoy the fruits of it, at all times, and in all estates. To which end I require every true Christian to be much exercised in this *Psalme*, that they may be familiarly acquainted with it, and so haue it in readinesse for their vse in all their necessities.

I might say as much for the booke of the *Proverbes*, wherin besides the many and most wise directions for the well ordering of our whole life, are contained especially in the first nine Chapters, admirable commendations of those heavenly instructions, which God as a father by his servants doth giue vnto his Children. A few for many: *Take fast hold of instruction, let her not goe: Keepe her for she is thy life.* Wherin what

Booke of the Proverbs.

Especially in the first 9. Chapters

Pro. 4. 13.

can bee more contained then this, that instruction is our life? meaning that therby we attaine all things pertaining to the cōfort of this life, and of that to come.

This might be set out at large in many particulars, both in escaping of manifold evils, sinnes and punishments, which they fall into, who want or will not receive these instructions as also in the enjoying of many blessings bodily & spirituall, which others want: but I leave the further consideration of these to every ones particular meditation, who desires to see the truth hereof. No doubt, *David* meant no lesse, when hee said, *Great peace (is and shall bee) to them that love thy Law; and nothing shall offend him.* Who would not highly prize that word, which brings all manner of wisdome, to all sorts, learned, unlearned, wise and silly, old and young

Psal. 119. 165.

young? yet al this, doth that one booke of the *Proverbs*, as is expresly said in the six first ver. of the first chap. as you may there reade; and therefore how much more is this to be found in the whole Scripture?

Which, mee thinkes should put life into any good heart, to be much conversant in the hearing, reading and meditating of the word of God For further quickning herein, I will onely quote the places, & refer every one that listeth to heare more of this matter, to pervse them; and so shall hee find enough to hearten him still to this dutie, *Pro.* 1, 9. 23. 2. from 1. to 13. 3. 1, to 4. 13. to 24. 4, 5. to 13. 20. to 22. 6, 20. to 24. 7, 1. to 5. 8. the whole Chapter.

Vse.

In these and many other places of the old and new Testament, the Lord knowing our exceeding backwardnes in true receiving, & keeping his word,

Appli-ca-tion.

(which

(which yet is so necessary, as that there is no salvation without it) doth make so many precious promises, as I know not whether to any thing more; That at least by some of them, we, who be so full of doubting how we may attain to the right vse of the word, may be more heartened to a conscionable & constant attendance vnto it, that so wee may in due season reape the sweet fruit thereof.

This then must bee the care and labour of every one, who feeles the want of this comfortable vse of Gods word, & earnestly desires it, to be well acquainted with these promises, and out of all to gather some of the cheefe, such as seem to him most speciall, and so commit them to memory, that whensoever he goeth to the word, he may meditate vpon these, and so bee more encouraged to attend vnto Godsword with-

What to do when we go to heare the word read, or preached

pecia-

pectation of Gods blessing vpon his labour.

The want of this meditation vpon Gods promises when we goe to the word, is one chiefe cause of that great sinne of vnfruitfull hearing, and consequently of that little growth in grace, which is every where to be seene among ordinary resorters to the publike Ministery; as the Apostle reporteth of the Hebrewes, that the *Word preached did not profit them, being not mingled with Faith in them that heard it.*

Cause of vnfruitfull hearing: & So of growth in grace.

Heb. 4.2.

Out of this which hath been said of the word in generall, (which well may be referred to all the severall exercises therein, publique or private, to every of which, many of these promises doe pertaine) we may safely gather comfort in the vse of the Sacraments, which be truly called a visible Word, because that which is spoken in the word to the

Sacraments

Sacraments a visible word.

the eare, is in visible signes represented to our eyes, and sealed to our hearts, that we may be the more assured of them to bee ours; so that if we had no speciall promises made expresly to them, yet we might out of the former receiue sufficient encouragement to looke for the benefit of them: that is, to be made partakers of Christ and life in him; which is the summe and substance of all that which is promised in the word.

But seeing the Lord, (who in all ages of his Church ordained these holy signes & seales of his Testament, in which he bequeathed Christ and all his benefits to true beleevers, and their seed) knowing our great weakneſſe of faith in receiving these seales hath so laboured to giue vs assurance, that (if we thinke there is any truth in him) we may be as sure that Christ and all his merits are ours, as the outward signes

signes which wee see with our eyes, and our hands doe handle; let vs for our comfort carefully consider hereof.

Not to meddle with the Sacraments of the old Testament *Circumcision* and the *Passeover*, both which were to the people of God sure *seales of the righteousnesse of faith*, as the Apostle speaketh of *Circumcision*; and doth as truely belong to all the Sacraments of the old and new Testament: this one Scripture might sufficiently assure any, that he truly receiving the outward seales, according to Gods appointment, should as certainly be partaker of Christ and all his benefits, (which are the things sealed) as he is partaker of the outward seales: the certaintie wherof depends on Gods truth and faithfulnes, as in his word, so in the seales thereof; who doth as truely giue that which he promiseth and sealeth; as he doth

Rom. 4. 11.

doth freely giue any promise or seale.

We doe justly account him no honest man, who will not be as good as his word; much more him who will seale a covenant, and yet not performe it.

God giues not his seale in vaine.

Be it farre off then, from any Christian to impute this to God that he giues vaine words and seales, and doth not as truely giue that which hee promiseth and sealeth.

Why many profit not by the word and Sacraments.

But the sole cause why many who come to the word and Sacraments, are not partakers in them of Christ; who is truely on Gods part offered in them, is this: That they doe not inwardly by faith receiue that which is promised and sealed, as they doe outwardly receiue the word & seale.

Come to the word & Sacraments with faith.

It shall be our wisedome then whensoever we go to the word and Sacraments, specially to labour for faith, that thereby we may

may as truely receiue Christ in them offered, as we doe receiue outwardly the word and seales thereof.

For the receiving of the word we haue said enough.

Few profit by Sacraments.

Now for our Sacraments, I cannot sufficiently bewaile the vniuersall abuse of them, which is so grieuous, that they being by God in loue left to his Church, as speciall meanes to further their salvation; so many are by their vnworthy receiving of them, made more guilty of condemnation: which comes to passe, not onely by that grosse prophaneneſſe, which is in all carnall Protestants, who onely for custome, Law, or credite come to the Sacraments, without any knowledge or conscience,

A heavie, yet just complaint.

1. In regard of prophane ones.

2. But in many of some better sort, who haue some care for their soules, there is either such ignorance, or negligence, that they

2 Of a better sort.

they never did worthily receiue the holy seales: and therefore never found the sweet fruits of them.

3. Of such as haue receiued true grace.

3. Yea (that which is more to bee lamented) this may bee found in not a few of those who haue receiued true grace, and be indeed Gods children, to whom onely these seales of right doe belong? yet these seldome or never attaine that comfort by the holy Sacrament, which indeed they ought and might, were not the fault in themselues.

Truth of this complaint.

For proofe hereof, I require every one, who would see the truth of this complaint, to examine himselfe in this question; what sensible good he hath receiued by this Baptisme.

Quest.

For my part I haue demanded this question of many (who were of good esteeme in the Church) who had little to say in this point, and I make no

Answ.

doubt,

doubt, but the like may bee found in many others, who are to seeke in this matter; so farre off be they from enjoying that great gaine, which is to be got hereby: which in speciall consists in these two: first, that by our Baptisme we bee more assured of our salvation by Christ; and secondly, that thereby wee bee more provoked to leade a godly conversation; both which bee evidently the fruits of true Baptisme.

1 Vse of Baptisme.

2

The same may be said of the Lords Supper, which in a further degree is to assure vs of our growth in grace, and finall perseverance therein; yet how few come from the Communion, so sure of Christ and all his benefits to be theirs, as the woman marryed at the Church doth come home assured of the man whom she hath married, and all his to bee hers, for her vse and comfort? Yet I dare say it ought to

What assurance by the Communion.

Simile.

to be thus, and it cannot be but our sinne when it is not so.

The cause this, want of faith.

If I were demanded, what I conceiue to be the chiefe cause, why it is not thus, I would say, want of Faith, which ariseth in many from want of cleare light to see Gods minde in ordaining these Sacraments.

2 In some others, from too slight account they make of these.

And in the best sort of these, from the sight of their vnworthines, which makes them feare that they cannot be made partakers of so great a benefit.

For whose sake I specially write these, to helpe their weak faith, that therby they may find this benefit.

To which purpose I would haue wel considered, that which before was touched concerning Gods intention in ordaining these holy signes and seales, (which wee call Sacraments) which was to helpe our weake

Right end of Seales.

faith;

...ith, that whereas the Lord ha-
...ing in his word, made vnto vs
...ners, many promises of all
...ce in Christ: which if the
...t were not in our selues)
...ght bee sufficient to vphold
...faith in the assurance there-
...of, yet hee seeing how slow of
...t we are to beleeue his word
...d for the confirmation of our
...h giue vs these outward and
...ble pledges of his loue, that
...knowing him to be faithfull
...y be more assured; yea, put
...t of doubt, that wee shall as
...ainely be made partakers of
...ist himselfe, and all his me-
...s, as wee are of the outward
...es of his covenant; as *Gen.* 17
...*This is my couenant, which ye*
...*keepe betweene mee and you,*
...*thy seede after thee: Every*
...*childe among you shall be cir-*
...*cised.*

Note.

...nd very oft that which pro-
...ly belongs to the things sea-
...is givē to the outward seale

Seale for things sealed.

to

to shew that on Gods part they be never parted. For this cause were the Lords people cõmanded to *circumcise the foreskin of their heart*: and the Lord promised that, *he would circumcise their hearts, and the heart of their seed*, Deut. 30. 6.

Deut. 10. 16.

Ier. 4. 4.

The like is said of Baptisme. [a] *That we are buried with Christ by Baptisme*, and for this cause it is called, [b] *baptisme of repentance for remission of sinnes*. And [c] *our sins are said to bee washed away*, and that [d] *Baptisme saueth*. All which belongeth to the *blood of Christ*, as 1 *Ioh.* 1. 7 (that is, *All his sufferings*) *which doth wash & cleanse vs from all our sinnes*.

[a] Rom. 6. 3. Col. 2. 11.
[b] Mar. 1. 4.
[c] Act. 22. 16. Heb. 10. 22.
[d] 1 Pet. 3. 21. Rev. 1. 5.

And in this sense our Saviour Christ saith, *We must be borne of water*, *Ioh.* 3. 5. that is, be made Gods Children by receiving Christ, as *Ioh.* 1. 12.

The like is said of the Lords Supper, when our Lord Iesus did ordain it, he speaking of the

Supper.

Bread

bread, said: *This is my body*, and of the Wine: *This is my blood of the new Testament*; meaning that these outward signes and seales were most sure & certaine pledges of his body & bloud, which he did as truely giue to be spirituall food, as hee gaue the bread and Wine to be bodily food, to euery beleeuer. Mat. 26. 26.

And for the same cause, the Apostle saith, *The Cup of blessing which we blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the Communion of the body of Christ?* So that we do as certainly communicate with the body, and blood of Christ, that is, whole Christ and all his merits in the Sacrament, as we with the rest of Gods people doe communicate in the bread and wine. And to conclude with this testimony of the Apostle in the 12. Chap. ver. 13. Hee speaking of both Sacraments saith, *For by one Spi-* 1 Cor. 10. 16.

1 Cor. 12. 13.

rit,

rit, we are all baptized into one body, whether wee be Iewes or Gentiles, whether we be bond or free, and haue beene all made to drink into one spirit. In which, as in all the former, wee see that true grace is given to outward seales not for that by the bare worke wrought, the outward receiving of the signes doth giue grace which is proper to Christ, and his merits sealed by outward signes; but to teach & perswade that God for his part doth vnseparably joyne these graces with the signes, and as truely giue the one as the other.

Applicatiō. The Vse whereof is this, that *What God hath joyned, we doe not separate*, but that we be perswaded by all these witnesses, that wee receiving these holy Sacraments, according to Gods appointment, shall as surely haue Christ and all his benefits to be ours, as wee haue the outward seales therof. Were we thus per-

swa-

waded, we would more cheerfully come to the Sacraments, more carefully prepare our selues to be meete partakers of them, and should finde more fruit by them, then vsually most do.

This then must be the labour of all that would enjoy the benefit and comfort of Gods holy Sacraments, so oft as they approach vnto them, to set before them, both the mercy of God in ordaining these for the strengthening of our faith, and withall his faithfulnesse in freely bestowing on vs, that which he offereth and sealeth vnto vs in these outward seales: namely, Christ and all his benefits to be ours for our present comfort, quickening, and strengthening, and for our euerlasting saluation. And this shall suffice for this third generall point, how we may cheerefully serue the Lord in all good duties which he requireth

Labour to see 2. things in our Sacraments.

1

2

Conclusiō.

quireth of vs, being assured by Faith, that he will both assist vs by his Spirit, to performe them (at least in some measure) according to his will; & so also accept at our hands, our poore and weake obedience, which wee shall offer vp vnto him in the name of his Sonne Christ Iesus.

THE

THE FOVRTH GENERALL HEAD OF LIVING BY FAITH,

Is concerning

AFFLICTIONS.

WEE are now in the fourth place come to *Affli-ctions*; which as they be the lot of Gods Children, so we finde them heauie to beare, and such as much hinder

Afflictions the lot of Gods children.

der the comfort of many poore soules; in such sort, that if wee be not hearted to beare them with patience and quietnesse, we shall never be able to hold out our Christian course vnto the end, with any comfort to our-selues, or good example to others. Lamentable proofe hereof all ages haue afforded. In that many who in the faire Sun-shine of the Gospell, made a good profession; When troubles & persecutions came, then they went backe, and with *Demas* embraced this present world, as many others did forsake *Paul* at his first answere before the Emperour at *Rome*. Yea, it is often heard to be the complaint of many a good Christian, who served God constantly & cheerfully, in their health and quiet estate, yet when sickenesse came and other crosses, they were disquieted, vnsetled, and could not goe on, as in times of peace and quiet-

Many hindred by afflictions.

2 Tim. 4. 10. 16.

quietneſſe. And ſome good reaſon hereof there may be alledged, that how ſoeuer the principall end of afflictions (ſpecially to the children of God) is to make them better every way; yet by reaſon of naturall infirmitie, which is ſo loath to ſuffer, and can ſo hardly beare any affliction; they cannot get their mindes and hearts to be fit to any Chriſtian dutie, no not to prayer, as at ſome other time of peace they haue beene: But rather be provoked to fretting, impatience, murmuring; yea in greateſt extremities to deſpaire, and ſeeking many vnlawfull ſhifts to get out of their troubles; theſe with ſundry the like, be the hurts which come by afflictions, when we be not well armed to beare them, and inſtructed how to make the right vſe of them. By all which we may ſee, what need we haue to be ſtrengthned againſt all the

Reaſon.

1

2

3

discouragements, and other hinderances we meet withall in afflictions, which we shall plainly see, can by no other meanes be attained, then by Faith; whereby we may boldly rest vpon God for his direction and assistance, how to beare and profit by all our afflictions of what sort soever. This is that which now I vndertake to shew: how we may liue by Faith in all afflictions, so as they shall in no sort hinder vs in our course of Christianitie, but rather further vs, till we attaine vnto the end of our course in Gods Kingdome. Wherein I intend to say lesse then otherwise I would, for that since I tooke this work in hand, I haue light vpon a Treatise of Master *Bifield*, called *The Promises*: wherein he shewes both plainly & sonndly, how a godly Christian may support his heart with comfort, against all the distresse which by reason of any af-

No helpe to beare the crosse, but by Faith.

Mr. Bifield of Promises.

afflictions, or temptations can befall him in this life. To which Treatiſe, I referre all who deſire to be further ſatisfied in this matter. But ſeeing I had (before I ſaw this booke) gathered out of the Scriptures, both thoſe promiſes, and many moe concerning afflictions; I will proceed as I haue begun, to ſhew the vſe of Faith in all manner of outward afflictions, belonging to this naturall life, how wee may be armed to beare them patiently, and made able to profit by them. For inward and ſpirituall troubles of minde, which ariſe from doubt of Gods favour, and of our Salvation by Chriſt, as alſo of ſuch griefes as riſe from our infirmities, either vnableneſſe to mortifie our ſins, or very weake performance of all holy duties: I haue ſufficiently ſpoken in the three former generall Heads of this Treatiſe, how we are to liue by Faith in

Of inward troubles in the three former points.

all of theſe. Therefore here onely I intend to gather out of the Scriptures, ſuch ſweet promiſes as God hath plentifully ſet downe for our comfort in all the outward croſſes, whereto wee be ſubject, while wee liue here in this vale of teares, that ſo we may better hold out vnto the end.

Now of outward.

Order in handling afflictions.

In ſetting downe whereof, to keepe ſome order, for our better helpe in making vſe of them.

1 Our firſt ground of comfort ariſeth from hence, that all our afflictions come directly from God, by what meanes ſoever.

2 The ſecond is, to obſerue in what manner the Lord doth afflict vs his children, that is, moſt wiſely in all reſpects, and moſt lovingly.

3 The third, to what ends, namely, his owne glory: example to others, and our own good.

4 The laſt is, that he will both helpe vs in them, and giue vs a good end of them. For the

firſt

first, that all our afflictions come from God, as the supreme Iudge and disposer of them, needs not so much proofe of the truth of it, as due consideration to make the right vse of it. It is said by the Prophet, *Shall there be evill in a Citie, and the Lord hath not done it*; meaning of the evill of affliction, not of sinne, further then it is a punishment of sinne. So likewise the Prophet *Hosea* 6. 1. *Come, let vs returne vnto the Lord, for he hath torne, and he will heale vs; he hath smitten, and he will binde vs vp.* And this is manifest in that common speech, *The chastening of the Lord*; so often vsed, especially *Heb.* 12. 5. &c. In which one Scripture be contained many speciall consolations, against all manner of afflictions, as we shall see every one in his place: here onely I would joyne this with the former, that as all the afflictions which Gods Children

Afflictions come from God.

Amos 3. 6.

doe suffer; come from the hand of God, so he spareth none of them, but as it is said, *Vers.* 6. *He scourgeth every sonne whom he receiveth*; and *Vers.* 7. *What sonne is he, whom the Father correcteth not?* and more to like effect both there and else-where. Both which, that all our afflictions come from God, and that he dealeth so with all his Children, may minister much comfort vnto vs in all our afflictions; first, seeing what God doth, must needs be good, how evill and bitter soever it seemes to vs: 2 *ea, we must hold our peace, because he hath done it.* Although we cannot see any reason thereof, yet we may be sure the Lord doth neuer correct his children, but he seeth just cause so to doe. As the Prophet *Dauid* plainely professeth; *I know, O Lord, that thy judgements are right and that thou in faithfulnesse hast afflicted me.* But more, seeing God who

Afflictions be comm6 to all Gods Children. Application.

Psal. 39. 9.

Psal. 119. 75.

cor-

correcteth vs is our Father, we may much more comfort our hearts in all that he ſends, that he will never ſend any croſſe, but ſuch as ſhalbe for our good, as we ſhall more ſee. And ſeeing this is no other then ſuch, as befalls the reſt of Gods children. As the Apoſtle *Peter* affirmeth, ſaying, *Knowing that the ſame afflictions are accompliſhed in your brethren, that are in the World.* Yea more, ſeeing God did not ſpare his own Sonne, but he was *a man of ſorrowes, and acquainted with griefe, Yea ſmitten of God and afflicted*, as *Eſay* 53. 3. 4. Theſe ſhould much more make vs willing to beare the croſſe, yea and much the rather, ſeeing it is the way to glory, as more hereafter. 1 Pet. 5. 9.

In what manner God correcteth his, in wiſdome and loue.

But this will yet be more effectuall for our conſolation in all troubles, if we ſhall adviſedly weigh in what manner God dealeth with his children, when he

he correcteth them, which as it is every way and in all reſpects very well, ſo this may eſpecially bee ſeene in theſe two: In wiſedome, and loue, both which well regarded, will make vs much more willing to beare any thing at Gods hand, and to looke for ſome good iſſue out of all the afflictions which he ſhall lay vpon vs. Although thoſe two divine properties in God, be vnſeparably joyned together in all his dealings with his owne Children. Yet, it ſhall much more increaſe our comfort in any affliction which befals vs, to conſider them apart: and firſt that wee may behold how wiſely God ordereth the matter in all his chaſtiſements vpon his Children.

1
2

Both joyned.

Moſt wiſely.

This may ſufficiently be ſeene in theſe two. Firſt, that God doth chaſtiſe his with moſt meete corrections: and ſecondly, in juſt meaſure. The fitneſſe of

With meete corrections.

In juſt meaſure.

of Gods correction ſtands in this, that God knoweth all circumſtances, both when & how to chaſtiſe his Children, and ſo accordingly diſpenſeth his ſpiritual Phyſicke, as he ſeeth moſt fit for the good of the patient, and qualitie of the diſeaſe. This me-thinkes may be well gathered out of that compariſon, which the Holy Ghoſt makes betweene our naturall parents, and our Spirituall Father in correcting their Children, ſaying: *Furthermore, we haue had the fathers of our flesh which corrected vs, and we gaue them reverence: ſhall we not much rather be in ſubjection to the Father of our Spirits and liue? For they verily for a few dayes chaſtiſed vs after their owne pleaſure, but hee for our profit, that we might be partakers of his holineſſe.* Wherein beſides other differences, this is manifeſt, that earthly parents oft correct their Children after their owne pleaſure, Heb. 12. 9. 10.

sure, to satisfie their will, not so respecting wisely, what might be every way best for them: but God our heavenly Father, in great wisdome cõsidereth with what correction, and when to chastise his, so as may be most for their profit, yea the best profit, to repaire his Image of holinesse in them, which is a chiefe end and vse of all afflictions, as we shall hereafter see. This wisdome of God in chastising his Children, may cleerely be seene in the histories of all ages of the Church. Memorable is that of the Children of *Iacob*, who moved with envie, sold *Ioseph* their brother into *Egypt*, & deceived their old Father, who thought that an evill beast had devoured him. Whereat the Lord holding his peace for many yeeres, they were quiet, all was well. But afterward the Lord tooke a fit season and meanes to make them see their sinne, namely, by their brother

Chiefe end of all afflictions.

Gen. 37. 28

brother *Ioseph*, who (though they knew him not) roughly handled them, accused them for spies, cast them into prison, and many other wayes sorely grieved them: then their guilty consciences could make them confesse their sinne and say; *We are verily guiltie concerning our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare: therefore is this distresse come vpon vs.* And another time *Iudah* confessed to *Ioseph. What shall we say vnto my Lord? What shall we speake? God hath found out the iniquitie of thy servants.* Gen. 42. 21 & 44. 16.

The like course did the Lord take with *David*, in correcting his grievous sinnes in the matter of *Vriah*: both by the death of the Childe so borne in adultery, and by the fact of *Absolon*, not onely rising vp in rebellion to driue him out of his Kingdome, but openly before all *Israel* 2 Sam. 12. 13. & 16. 22.

rael defiling his wiues and Concubines, as was denounced by *Nathan* vnto him. So likewise the Lord corrected his pride in numbering the people, by that fearefull plague whereof dyed threescore and ten thousand. In like manner the Lord denounced his judgement against his owne people. *Deut.* 28. 47. *Because thou seruedst not the Lord thy God with ioyfulnesse and with gladnesse of heart, for the abundance of all things: Therefore shalt thou serue thine enemies which the Lord shall send against thee in hunger and in thirst, &c.* The Prophets also in their times, did oft foreshew like chastisements to the peoples trespasses. As *Haggay* and *Malachy*: Because they were sumptuous in their owne houses, and neglected the Lords house, therefore the Lord sent a great dearth and scarcitie among them. So for the contempt of the Word, God threatned

2 Sam. 24. 25.

Hag. 1. 4. &c.
Mal. 2. 8. 9.

ned to ſend *a famine of the Word.* *Amos* 8. 11. The ſame might we ſee in Gods dealings with our ſelues, if we would obſerue them. When we ſet our affections on any thing too much, whereby our hearts be ſtolne from God, whether they be perſons or things, pleaſures or profits; It is vſuall with the Lord, either to take them from vs, or to make them bitter vnto vs, that we may leſſe eſteeme them, and haue our hearts free for better things.

Too much affecting anything.

The comfort which we are to take by this wiſe dealing of God with vs, is this; that as we know all afflictions, to Gods Children, to be Phyſicke to cure their corruptions; ſo knowing alſo they all come from ſo wiſe and skilful a Phyſitian who cannot erre, but alwayes ſends ſuch Phyſicke, and in ſuch ſeaſon, as ſhall ſurely doe vs good: this muſt make vs not onely quietly

Vſe.

to

to beare them, but to be thankfull to God for them, and to labour to be the better by them. But this will more appeare, if wee ſhall well conſider, Gods wiſedome in moderating all his chaſtiſements, both for the meaſure and continuance of them, ſo as may be moſt fit, both for the ſtrength of the patient, and qualitie of the diſeaſe: both which may be ſhewed in all the afflictions which God layeth vpon all his children, though he chaſtiſe ſome much more ſeverely, and holdeth the rod longer vpon them, then vpon others, who either haue not ſo much provoked the Lord, or be not ſo able to beare the hand of the Lord. This is plainely taught by the Apoſtle, ſaying, *There hath no tentation taken you, but ſuch as is common to man. But God is faithfull who will not ſuffer you to be tempted aboue that you are able, but will with the tentati-*

a In meaſure.

1 Cor. 13.

on

in make way to escape, that ye may be able to beare it. In which one sentence we haue these speciall incouragements, to beare such afflictions as God our heavenly Father shall lay vpon vs; first, that God deales no otherwise with vs then with others, even of his owne children (whereof before;) secondly, that God never overloadeth his, but wisely moderateth the burthen according to his strength that beares it. And this he doth according to promise most faithfully: nothing shall moove him to deale otherwise: yea more, God will so assist vs by his Spirit, to endure and beare, that in due season we shall haue a good end and deliverances out of all: which if there were no more, might be sufficient to vphold vs from sinking in any tryall, though never so great. But because the Lord well saw how hardly we be perswaded here-

Great effort in this sentence.

of,

of, and he ever thinking our burthen too heavie for vs to beare; therefore the Lord is faine oft to beate this into our mindes and memories; as *Elihu* told *Iob*, *That God will not lay more on man then is meete, that he should enter into judgement with God*: and so much the Apostle *Peter* intendeth; when he sayth, that the faithfull did greatly rejoyce in their salvation purchased by Christ, *Though for a season they were in heauinesse through manifold temptations*, yet he addeth (*if needebe*) meaning that this is never, but when God seeth needfull in all respects: for this cause also doth the Prophet *Esay* notably set out this wise dealing of God with his people, and with the wicked, comparing these to thornes and bryers, but his people to a Vineyard, which the Lord did keepe and water every moment, least any hurt it. As for the bryers and

Iob 34. 23. When need is.

1 Pet. 1. 6.

Esa. 27.

Vers. 4.

Vers. 3.

and thornes, hee would burne them together: And thereupon saith; *Hath he smitten him as he smote those that smote him, or is he slaine according to the slaughter of them that are slaine by him? In measure, when it shooteth forth, thou wilt debate with it, &c.* Which I vnderstand, that whereas God will stub vp as thornes by the rootes, and cast into the fire, the wicked adversaries of his Church: he will but shred and prune as a vine his Church, that they may bring more fruit, as our Saviour plainly speaketh: *Iohn* 15. 2. And more plainly doth *Ieremie* 46. 28. & 30. 11. say, *Feare thou not O Iacob my servant, saith the Lord, for I am with thee, for I will make a full end of all the Nations, whither I have driven thee: But I will not make a full end of thee, but correct thee in measure, yet I will not leave thee wholly vnpunished.* Wherein we see great odds, betwixt Gods dealing

Verſ. 7.

Verſ. 8.

Great odds betweene the wicked and godly.

dealing with his children, and with the wicked, whom he vterly consumeth, when he most wisely moderateth the corrections of his children, that they may better beare and profit by them, which must needs allay the sharpenesse of them if well considered. And this no doubt was that which the Prophet *David* and *Ieremie*, so earnestly begged of God. *That he would not correct them in his anger, neither chasten them in his hot displeasure. But with judgement*, that is, most wisely, considering what they were able to beare, *least otherwise they should be consumed and brought to nothing.*

Psal. 6. 1. Ier. 10. 24.

This wisedome of God in chastening his children, as it manifesteth it selfe in the measure of the burthen layd vpon them: so also in moderating the time of the continuance of it, least it should be over-tedious, and make them faint and giue over,

Gods wisedome in moderating the continuance.

over. Hereof the Prophet *David* had great experience, as he oftētimes profeſſeth, *Pſal.* 30. 5. *For his anger endureth but a moment, in his favour is life, weeping may endure for a night, but joy cōmeth in the morning.* Pſal. 103. 9. *He will not alwayes chide, neither will he keepe his anger for ever.* Pſal. 125. 3. *For the rod of the wicked ſhall not reſt vpon the lot of the righteous, leſt the righteous put forth their hands to iniquitie.* The Prophet *Eſay* in the name of the Lord profeſſeth the like: *For yet a very little while and the indignation ſhall ceaſe, & mine anger in their deſtruction:* and Chap. 26. 20. *Come my people, enter into thy chambers, and ſhut the doores about thee, hide thy ſelfe as it were for a little moment, vntill the indignation be overpaſt.* and 54. 7. 8. *For a ſmall moment, haue I forſaken thee, but with great mercies wil I gather thee. In a little wrath I hid my face from thee* Eſa. 10. 25.

thee, for a moment, but with everlasting kindnes will I haue mercy on thee, saith the Lord thy Redeemer: and 57. 16. *For I will not contend for ever, neither will I be alwayes wroth; for the spirit should faile before mee, and the soules which I haue made.* Likewise the Prophet *Ieremie* in his time, witnesseth the same in the name of the Lord, saying; *For I am mercifull saith the Lord, & I will not keepe anger for ever:* & to the same effect. *Ezek.* 16. 42. *So will I make my fury towards thee to rest, and my jealousie shall depart from thee, and I will be quiet, and will be no more angry.* Notable to this purpose is that of the Prophet, *Micah* 7. 18. *Who is a God like vnto thee, that pardoneth iniquitie, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercie:* and to conclude with that of the Apostle, 2 *Cor.* 4. 17. *For our*

Iere. 3. 12.

light

light affliction which is but for a moment, worketh for vs a farre more exceeding & eternall weight of glory. Thus may wee behold Gods wise dealing with his Children in all his chastisements, observing the fittest seasons, and just measure both for the quantitie of the correction, and for the continuance thereof: all as is most agreeable to the strength of the patient, & qualitie of the disease, which if it be beleeved, must needs in further degree make vs contented to beare the hand of the Lord, and neither to fret at, nor faint vnder any affliction, which the Lord so wisely doth order for our good every way. And therefore so oft as we shall find any affliction to lye heavy vpon vs, either for the greatnesse of it, or long continuance in our feeling: so oft let vs runne to some of these promises, wherein the Lord assureth vs, that *he*

Application.

Afflictions proportioned according to the strength of the patient, and qualitie of the disease.

will lay no more vpon vs, then wee shall be able to beare; & will suffer no affliction to lie longer vpon vs then shall be needfull, and for our good: that thus resting vpō Gods Word, we may waite Gods leasure for our ease & full deliverance.

Gods loving dealing with his in affliction.

For our better furtherance herein, we are to consider Gods loving and tender dealing with his Children in all their afflictions, which is plentifully set forth vnto vs in the holy Scriptures, both by many comparisons, expresse testimonies, and examples, all little enough to hold vs vp from sinking, if the affliction seeme great or long, in which we are readie to feare God forgetteth vs, or at least doth not pitie vs. For this cause the Lord is said *to bee a Father of the fatherlesse, and a Iudge of the widowes.* And *Psalm.* 103. 13. *Like as a Father pitieth his children, so the Lord pitieth them*

Psal. 68. 5.

that

that feare him. For he knoweth our frame, he remembreth that we be but dust. Yea more. The Prophet *Esay* 49. 13. &c. notably sets out this comparison in God towards his afflicted people, saying: *Sing O heaven, and be joyfull O earth, and breake forth into singing O mountaines: for God hath comforted his people, and will haue mercie on his afflicted.* But *Zion* said, *the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forsake her sucking Childe, that shee should not haue compassion on the sonne of her wombe? Yea they may forget, yet will I not forget thee.* So *David*, Psal. 9. 18. *For the needy shall not alwayes be forgotten the expectation of the poore shall not perish for ever.* To the same purpose he said to God. *Psal.* 31. 7. *I will be glad and rejoyce in thy mercy, for thou hast cōsidered my trouble, thou hast knowne my soule in adversitie.* And *Psal.* 38. 9 *Lord*

my desire is before thee, and my groaning is not hid from thee. And to the same end it is said, *Psal.* 56.8. *Thou tellest my wandrings, put thou my teares into thy bottle, are they not in thy booke?* Which shews such tender compassion, that he was so affected with the calamities of his servant, that he most narrowly observed every one: yea, he made so precious a reckoning of their griefes and sorrowes, that not a teare fell to the ground, but he kept them in memory (as men preserve precious liquors in bottles) that in due time he might comfort and succour them. For which cause it is said *Psa.* 116.15. *Precious in the sight of the Lord is the death of his Saints.* And to like effect. *Esa.* 63. 9. *In all their affliction he was afflicted, and the Angel of his presence saved them, in his love, and in his pittie he redeemed them: and he bare them, & carried them al the daies of old.*

Where-

Wherein (as in many other places of Scripture: for it would be too long to recite all) we may see most admirable compassion in Almightie God towards vs in all our afflictions, that even as the bowels of a tender-hearted mother are moved within her when shee seeth her Childe in any perill; so is the Lord troubled to see his Children in any extremity, that he doth as much pitie them, and is as readie to succour them, as if his bowels were moved within him: which was in very deed so in our Saviour Christ in his humanity, as is *often testified of him in the holy story.

Application.

*Mar. 14. 14. Mar. 1. 41. & 6. 34.

This should yet more comfort vs in all our afflictions, that he who is God over all, of such infinite power to helpe, both whom he will, and how, and when it pleaseth him; is so tenderly affected towards vs, that he doth not onely take speciall

Comfort.

notice of all our grievances, but doth after a sort, even as a tender mother suffer with vs, & by his Spirit doth beare the burthen of our infirmities with vs, as it is said, *Rom.* 8. 26.

This compassion of the Lord (if well weighed) must needs allay the heate of such fiery tryals as Gods children doe oft fall into, and make vs more patiently endure whatsoever so tender-hearted a Father shall lay vpon vs. And therefore these promises in which Gods loving and cõpassionate dealing with his, is set forth vnto vs, must be oft in our minde and throughly thought on, that in time of need we may rest vpon them, to finde like favour at the hands of our most loving Father. And this shall suffice for this second ground of comfort in all afflictions, taken from the manner of Gods dealing with his, as in great wisedome so in like loue.

Oft minde these promises.

We

We are now in the third place to consider what be the worthy ends, why God so exerciseth his children to bear the crosse, even from their youth to their old age, these we heard be generally three. First, *glory to God.* Secondly, *example to others.* Thirdly, *profit to our selues.*

3. Ground of comfort in afflictiõs from the ends of them.

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2
3

All which should strongly moone vs to be farre from repining to suffer thē, that we should rather rejoyce & be glad, as our Saviour exhorts his Disciples, and the Apostle *Iam.* 1.2. which was often practiced by the Holy Iervants of God, *Act.* 5.41. And *Paul* and *Silas* in the priso, *Sang prayses vnto God.* We reade also of *Paul*, how he tooke pleasure in *infirmities*, that is, bodily, not spiritual; as himselfe expresseth, *in reproches, in necessities, in persecutiõs, in distresses, for Christs sake.*

Mat. 5. 12.

Act. 16. 25.

2 Cor. 12.

In all which it cannot bee doubted, but that the chiefe

cause of this rejoycing in afflictions was this, that their sufferings made so much for Gods glory, and the good of Gods Church, who were greatly cõfirmed in the truth, made bold to professe it, and ready to suffer for it, besides the manifold benefits thẽselues did reape thereby. Here I might take just occasion more largely to shew how God is glorified by the afflictions of his Children, whether they be sent, for correction or for tryall. And likewise how these afflictions serue many wayes for the good of others: both which should and oft doe, make Gods Children more contentedly to beare them.

Gods glory.

Phil. 2. 14.

Good of others.

But seeing nothing can more prevaile with our fraile nature, to make vs take such an vnpleasing potion or byting corrasiue, then the certainty of the good it will doe vs; therefore wee will now consider what be the chiefe bene-

benefits which God promiseth, and his Spirit worketh in the hearts of his Children by afflictions.

Chiefe benefits by afflictions.

Among all which this is most generall, that *they bee blessed* whom the Lord correcteth, as *Iob* 5. 17. *Behold, happie is the man whom God correcteth, therefore despise not the chastening of the Almightie.* The like, *Iam.* 1. 12. & 5. 11. *Psal.* 94. 12. *Blessed is the man whom thou chastenest O Lord, and teachest him out of thy Law, that thou maist giue him rest from the dayes of aduersitie, vntill the pit be digged for the wicked.* In the said sence it is oft said, *whom the Lord loueth he correcteth, euen as a Father the sonne, in whom he delighteth.* Where this vse is made of it, not *to despise the chastening of the Lord, neither to be weary of his correction.* Which is to like purpose repeated, *Heb.* 12. 5. 6 &c. *David* also professeth the like. *It is good for me that I*

1 Blessed.

Pro. 3. 12. Vers. 11. Rev. 3. 19.

Psal. 119. 71.

have beene afflicted, that I might learne thy statutes.

Vse.

In all which and the like is plainly declared, that how bitter soever afflictions be to our feeling, yet to Gods Children they be very profitable meanes, and so markes of happinesse & speciall tokens of Gods fatherly loue, and therefore so to be accounted of, and with thankfulnesse to be received.

Suffering for righteousnes sake.

The same is said of all the sufferings which Gods Children endure for righteousnesse sake, which though they greatly differ from chastisements for sin: yet seeing they be bitter to our taste, and oft sore afflict vs, we haue need to be heartened to beare, and directed to make the right vse of them. For this cause the Lord doth pronounce them *Blessed that thus suffer*, which in all former ages of the Church, hath made the faithfull to suffer patiently and cheerefully for righ-

Mat. 5. 10. 11. Luk. 6. 22. 1 Pet. 3. 14. 4. 14.

righteousnesse sake, and so must it moue vs, that so we may glorifie God in our generation, as they haue done in theirs.

But for our better encouragement herein, let vs more particularly consider some of these benefits, which Gods Children doe obtaine by afflictions. These are fitly drawne to three heads by the Prophet *Daniel*, chap. 11 Who foreshewing the afflictions which should happen to Gods faithfull people, vers. 35. *That they should fall by the sword, and by flame, by captivitie, and by spoyle many dayes.* Vers. 35. he addeth, *And some of them of vnderstanding shall fall, to try them, and to purge them, and to make them white.* Meaning heereby that these were the three chiefe ends why GOD sent such afflictions on his owne Children.

3. Benefits by afflictions.

First, to make tryall of them, what drosse of corruption, and what

1

what ſound metall of grace was in them.

2 Secondly, to purge out that corruption which was found yet remaining in them.

3 The third, to make them more beautifull and ſhining in grace, all which ſhould turne to the glory of God, to the good enſample of others, and to their owne comfort.

Afflictions be tryals.

For the firſt, they be tryals of our ſtrength and weakeneſſe, what faith & patience we haue in bearing them, what loue we beare to God who ſends them, and what we be the better by them. This is oft in Scripture ſet out by this compariſon of gold & ſilver tryed by the fire. So *Zach.* 13. 9. ſpeaking of the remnant of Gods people, who ſhould be reſerved out of that generall deſtruction, ſaith: *And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold*

gold is tryed: the effect whereof followes. *They shall call vpon my Name, and I will heare them. I will say, it is my people, and they shall say, the Lord is my God.* So *Ieremie* 17.10. Complaining of the deceitfulnesse and wickednesse of the heart to be exceeding, saith: *I the Lord search the heart, I try the reines, to giue euery man according to his wayes, and according to the fruit of his doings.* Hereof *Salomon* speaking more generally, *Pro.* 17. 3. saith, *The fining pot is for silver, and the furnace for gold, but the Lord tryeth the hearts.*

But more specially, to the present purpose is that of 1 *Pet.* 1 6. 7. where he sheweth that the end of those manifold temptations, which for a season made sadde the hearts of Gods Children, when need required, was this: *That the tryall of your faith being much more precious then gold that perisheth, though it be*

tryed,

what sound metall of grace was in them.

2 Secondly, to purge out that corruption which was found yet remaining in them.

3 The third, to make them more beautifull and shining in grace, all which should turne to the glory of God, to the good ensample of others, and to their owne comfort.

Afflictions be tryals.

For the first, they be tryals of our strength and weakenesse, what faith & patience we haue in bearing them, what loue we beare to God who sends them, and what we be the better by them. This is oft in Scripture set out by this comparison of gold & silver tryed by the fire. So *Zach.* 13. 9. speaking of the remnant of Gods people, who should be reserved out of that generall destruction, saith: *And I will bring the third part through the fire, and will refine them as siluer is refined, and will try them as*

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tryed by fire, might be found vnto prayse, and honour, and glory, at the appearing of Iesus Christ. And therefore chapter 4. verse 12. he exhorts them, *Beloued, thinke it not strange concerning the fiery tryall, which is to try you as though some strange thing happened vnto you. But reioyce, in as much as yee are partakers of Christs sufferings, that when his glory shal be reuealed, yee may be glad also with exceeding ioy.* To like effect the Apostle *Iames* 1. 2. exhorts; *My brethren count it all ioy when yee fall into divers temptations; knowing this, that the trying of your faith worketh patience.* Many moe Scriptures might to this purpose be alledged.

Application. In all which may be seene, that this is one speciall benefit of the afflictions of Gods Children, that by these may be made manifest, as to others, so to themselues, what drosse of sinne and pure metall of grace is in them.

Its

Its not to be doubted, but God knows perfectly what is in thē, yet he is said oft to proue them, that he might make knowne what was in them; both good and evill: whereby as he would raise vp glory to himselfe: so likewise he would draw out much good to themselues, and to others by their example, as may wel be gathered out of that one place, *Deu.* 8. 16. where *Moses* speaking of Gods marvelous providence over his people in the Wildernesse, saith: *Who fed thee in the Wilderness with Manna, which thy Fathers knew not, that he might humble thee, & that he might proone to thee, doe thee good at thy latter end.*

Why God is said to try vs.

Deut 8.2.3.

Wee haue daily experience, how fooliſhly many deceiue themselues: some, and they the worſer ſort, promiſe to themselues more ſtrength of faith, patience, loue, and other like graces, then indeede they haue; which

Many judge amiſſe of themselues. Some, that they haue more ſtrēgth then they haue.

which when they come to tryall, finde it farre other-wiſe, to their juſt ſhame, & yet amendment, if they belong to God.

Others, that they haue not ſo much as they haue.

Others indeed better (though they ſee it not for want of experience) much miſtruſt themſelues, who being brought to the tryall, well approue themſelues to haue ſound Faith, and ſo other good graces accompanying the ſame.

Examples.

Memorable examples hereof all the ſtories of the Church ſet forth vnto vs in all ages, among which that is famous in the Booke of *Martyrs*, of Mr. *Lawrence Saunders*, who in the beginning of the raigne of Queene *Mary*, ſeeing the alteration of Religion, manifeſted his great feare to ſuffer Martyrdome vnto Doctour *Pendleton*, who being a big fat-man, ſaid, he would ſee every droppe of his greaſe molten, before he would forſake the truth. Yet after, he ſhame-

Mr. *Lawrence Saunders.*

Dr. *Pendleton.*

fully-

fully yeelded, and Mr. *Saunders* constantly professed the truth, and suffered Martyrdome very cheerefully.

Againe, as by these tryals, the faithfull grow to know themselues better, which is of good vse: so on the other side, whereas it is the common lot of Gods people to be hardly thought on, and by many worldlings thought to bee no better than themselues. But as Satan accused *Iob, That he did not serue God for nought*, and that if he should afflict him, he *would curse God to his face*: so say they, if these professours were in such case, as others in great distresse be, you should soone see what these would doe, I warrant you, they would be as impatient, and take as bad courses to shift for themselues as others doe. But when God calls forth his Children to sore tryals, as especially to Martyrdome, to suffer patiently and with

Godly misjudged by the world.

Iob 1.9.11.

Godly proved to the world by afflictions.

with rejoycing, great torments, then the world is constrained to confesse, as the *Centurion* did of Christ; *Certainly this was a righteous man.* So then we see this one just cause of comfort in our afflictions, that by these tryalls as God hath the glory of his graces in vs, we haue the better proofe and comfort of them; and others be constrained to conceiue & speake better of vs. In which respect we are bound better to beare them, & to blesse God for them.

Luk. 23. 47.

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Second benefit by afflictions is to purge sinne.

Another speciall benefit which we reape by all kinde of afflictions is this, that they be made by Gods blessing effectuall meanes to purge out that sinfull corruption which growes in our nature, vnlesse by these and other like meanes it be daily purged out; In which respect, afflictions most aptly be compared to Medicines, for so indeed they are to all Gods Children, most

soveraigne meanes to kill their spirituall diseases; in that they doe driue them more to search out their sin, make them more weary of them, and as to seeke pardon for them, so more to endeuour to ouercome them, all which be worthy fruits of affliction, plentifully set out vnto vs in Scripture, both by precept and practice of the faithful. Nothing more cómon then thereby to call Gods people to repentance, which containes all these, by GODS judgements either threatned or executed. 1 2 3 4 5

That this ought to be, cannot be denyed, but that we shall be thus purged by our afflictions is most doubted: and therefore we find not such comfort in afflictiõs as otherwise we should, if we might be sure to reape this fruit by them for our comfort: wherein I know not what can be greater then that which the Apostle saith, *Rom.* 8. 28. *Also* we

This benefit is certaine.

we know that all things worke together for good to them that love God, to them that are called according to his purpose: where, in one word he saith as much as may be desired or conceived, that all afflictions (for of them he especially he speaketh) how many or great soever they be; shall by Gods blessing as meanes by him appointed, procure and further our chiefest good, that is, the welfare and happinesse of our soules, a principall part whereof is the purging of our soules from sinne (which is the sole cause of all our misery) which benefit by afflictions, though it be most excellent, yet it is no lesse sure and certaine, as appeares by the Apostles owne words, saying (*we know*) that is, not onely I and you, but all the faithfull people of God, have good proofe of it by daily experience, and therefore cannot doubt of it, that all our afflictions

one ſhall turne to our good, which becauſe it is (in time of ſore afflictions) ſo hardly beleeved, I will make it manifeſt by one vndeniable reaſon, that it cannot otherwiſe be, but that whatſoever befalles Gods children, ſhall moſt certainely make for their good. Which is this, ſeeing God did from all eternitie of his own good will chooſe them to be heires of glory; and ordained that all things, which ſhould befall them, ſhould ſerue to that end; then whatſoever comes to them ſhall turn to this their chiefe good, otherwiſe God ſhould either change his will, or not be able to doe that which he determined to doe; neither of which can in any ſort be ſaid of God, and therefore it cannot poſſibly be, that any affliction vpon Gods Children ſhould turne to their hurt, but all of them muſt needs turne to their good. This one Scripture (if

Reaſon.

(if there were no more) may sufficiently assure vs hereof, and so perswade vs more contentedly to beare them.

But as this doth more generally set out the fruit of afflictions; so in other places this fruit of purging vs from our sinfulnesse, is more specially declared, as *Dan.* 12. 10. like to that before of *Dan.* 11. 35. *Many shall be purified, made white, and tryed.* So *Esa.* 1. 25. the Prophet denouncing Gods fearefull judgements against the wicked rebellious *Iewes*, vers. 24. addeth this as a blessing to the Church; *And I will turne my hand vpon thee, and purely purge away thy drosse, and take away all thy tinne*, meaning their drosse of sinne which corrupted the purer metal of grace. And to like effect, chap. 27. setting forth Gods different dealing with his beloved, about their wicked enemies in their afflictions, addes this in vers. 9.

By

By this therefore shall the iniquity of Iacob be purged, and this is all the fruit to take away his sin. This also is part of that which is said of our Saviour Christ, that *every branch which beareth fruit, he purgeth, that it may bring more fruit.* And how should Gods chastising vs, keepe vs that we be not condemned, if it did not weaken our sins, the sole cause of condemnation? But I will spare many moe places to this purpose, as *Pro.*20.30. *Ps.*119. 67 71. *Esa.*4.4. &c.

Iohn 15.2.

1 Cor.11. 32.

I will onely shew the truth hereof in a few exãp'es for many; most famous is that of *Manasseh*, who exceeded in sinne all that ever I heard of to be saved: yet it is said of him *when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. And prayed vnto him, & he was intreated of him, and heard his supplication, &c.* After which fol-

Examples.

Manasses.

2 Chro.33. 12.

13.

David.

It is the ordinary practise of the godly to turne from sinne in affliction.

1 King. 8. 35.

followes how many things be reformed. Which is a speciall example of this fruit of afflictions, the more to stirre vs vp to look for the like. The same may be seene in the Prophet *David*, Psal. 32. And elsewhere oft.

But to leaue all particular persons in whom this is to be seen, that by their afflictions they were brought to repentance. It is reserved to be the ordinarie practice of Gods people in their afflictions, to seeke to God in prayer, and to turne from their sinne, as *Salomon* shewes in his prayer to God. And *Esa.* 26. 16. professeth the like, saying; *Lord in trouble haue they visited thee, they powred out a prayer when thy chastening was vpon them.* Yea, God himselfe, *Hos.* 5. 15. saith no lesse: *I will goe and returne to my place, till they acknowledge their offence, and seeke my face, in their affliction they will seeke me early.*

Thus

Thus we see this point sufficiently proued, that afflictions be speciall meanes to purge vs from sin, in which regard they should be more welcome vnto vs, and not so vnkindly entertained as vsually they be.

Vse.

But before we make further vse hereof, seeing the third benefit by afflictions, namely, *to make vs whit* (as the Prophet speaketh, that is, beautifull, and shining in grace) is neuer parted from the former (if either of them be in truth) I will though more briefly manifest the truth thereof, and shew what helpes afflictions bee by Gods blessing vpon them, to quicken and stir vp Gods graces in his Children This is euidently said, Heb. 12. 10. that whereas *our earthly parents chastened vs after their owne pleasure*, God our heauenly Father chasteneth vs *for our profit, that we might bee partakers of his holinesse*. *Dauid*, Psal. 119. 67.

Third benefit by affliction. Stirre vp grace. Dan. 11. 35. & 12. 10.

professeth the like of himselfe, saying; *Before I was afflicted I went astray but now I haue kept thy word.* And verse 71. *It is good for mee that I haue beene afflicted, that I might learne thy statutes,* Esa. 26. 9. *When thy iudgements are vpon the earth, the inhabitants of the world shall learne righteousnesse.*

Afflictions stirre vp Faith and Patience.

As this is true in the generall, that the faithfull be made better and more fruitfull by afflictions so this is most apparant in Faith and Patience, both which bee most exercised by afflictions, and the worth of them more manifested, and magnified. For Faith, the Apostle Peter, 1. Epistle. 1. chap. vers. 6. 7. excellently sets it forth, where in the former verse, in a high degree he extolleth the exceeding mercies of God towards all the faithfull (which although I digresse, I cannot passe ouer, in the desire I haue they may be better admi-

red,

red, and ſought after) the words I will leaue to bee peruſed by ſuch as deſire better to weigh them. The ſpeciall prerogatiue belonging to all Gods choſen (of whom he ſpeakes) be theſe; *That they were begotten of God, as to bee his children, ſo to haue a liuing and neuer dying hope, purchaſed vnto them by the whole mediation of Chriſt whereof his riſing from the dead was a chiefe part.* The chiefe matter hoped for, *is an inheritance, and that no earthly one, which is full of imperfections and changes, but a heauenly, which is euery way perfect and pure, and ſo laſteth without alteration for euer*; whereof, that by no power they be depriued, *it's lockt vp and kept ſafe for them in heauen*: And leaſt themſelues ſhould periſhbefore they ſhould fully enjoy it, and take poſſeſſion of it; *They are kept ſafely by Gods power*, ap-

Prerogatiues of the elect.

plyed vnto them by faith, till they attaine that ſalvatiō which is prepared for them, and ſhall ſhortly be fully beſtowed vpon them.

What heart can ſufficiently be affected, either to deſire theſe or ioy in them, as were meet; & ſo be thankefull for them? Yet this is it whereof the Apoſtle ſpeaketh of theſe beleevers;

1 Pet. 16. *Wherein ye greatly reioyce though now for a ſeaſon (if need bee) yee are in heauineſſe, through manifold temptations: That the tryall*

7 *of your faith, being much more precious then of gold that periſheth, though it bee tryed with fire, might bee found vnto praiſe, and honour, & glory, at the appearing of Chriſt.*

Worth of Faith. In which Scripture, this one thing is cleared, that the great worth of Faith is made manifeſt by the fiery tryall of afflictions, ſo that Faith is as much aduanced by afflictions, as gold by fire.

This

This ſhall ſuffice in a caſe ſo common, in the practice of the faithfull in all ages, whoſe faith hath beene made famous by afflictions. Take onely the whole 11. *Chap.* to the Hebrewes for a patterne, wherein is at large layd out, how the faith of Gods people in al ages was made glorious by afflictions. The life of Iob and Dauid. Eſpecially I may not forget that worthy ſeruant of God the Apoſtle Paul whoſe whole life, after his conuerſion, was full of ſore affliction, yet where did we euer heare of greater faith? So that as great battels ſet out the valour of a worthie Captaine or Souldier, and great ſtormes the goodnes of the Shippe & Anchor, and skill of the Maſter; ſo doe afflictions commend the faith of true Chriſtians.

Faith glorious by affliction.

Now to ſhew how afflictions bee ſpeciall meanes to inure to patience. I need not ſay much,

Patience.

seeing patience is the daughter, and an vnseparable companion of faith, as is worthily set down Rom. 5. 1. 2. 3. 4. 5. I onely cite verse 3. where he saith; *That we doe not onely so (rejoyce in hope of the glory of God) But we glory in tribulation also, knowing that tribulatiō worketh patience, &c.* To like effect is that, *Iames.* 1. 23. 3. *My brethren count it all joy when yee fall into diverse temptations. Knowing this that the trying of your faith worketh patience.*

I will content my selfe with these two witnesses as good as twenty, which in this case may soone bee brought, and so will come to make our vse of all these three benefites by afflictions. 1. That they bee sent from God, to betrayal to discouer to our selues & others, godly, and wicked, what strength of grace and sinne doth remaine in vs, which is many waies profitable 2. To bee effectuall purgations

to

to waste and weaken those speciall corruptions which most hinder our soules health. 3. And lastly to quicken all saving graces in vs, and so euery way to make vs better, both to glorifie God in this life, and to bee glorified of him in the life to come.

The least of all which fruites of afflictions, though it went alone (if the profit and comfort it bringeth might be well prised) would moue any good heart (if lawfully they might) to desire afflictions, at least to be glad of them, when the Lord our loving Father, and wise Physician doth send them to vs, how much more then when as all these shall bee joyned together, should wee rejoyce and blesse God for them? There is no good Christian, but hee greatly desires to bee more humbled in the sight of his manifold sinnes and to bee comforted with the

Vse of all these benefites by afflictions.

sweet feeling of Gods graces in him. Yea, much more desires hee to be purged from these spirituall corruptions, which take away his stomacke and strength, that hee can neither feede nor work as his place requires. And aboue all doth he couet spirituall graces, that he might shine out in a godly life to the honour of his profession, the winning of others, and making sure his calling and election. All which seeing they bee procured by afflictions, and hardly or never without them (as that place 1 *Pet.* 4. 18. prooueth: *And if the righteous bee scarcely saued*; And this is the chief cause why none of Gods children are without them, as *Heb.* 12.6.7.8.) me thinks there is great reason why we should be thankfull to God for them, and so labour to reape this fruit by them, that we may say and sing with the Psalmist, (as it is sweetly expressed in the

Meeter

Meeter) *O happie time may I well say, When thou didst mee correct: For as a guide to learne thy lawes, thy rod did mee direct.* So little cause haue Gods Children to thinke their condition miserable, because of afflictions, that if wee will beleeue and practice what the Apostle *Paul* professed and performed, wee must in a holy manner boast of our afflictions, as a Souldier of his scars got in battell. And as a little before wee heard, *Paul* did take pleasure *in reproches, in necessities in persecutions, in distresses, for Christs sake.* Thus wee see what comfort wee may get out of Gods Word; fitly applyed vnto vs by Faith, for the better bearing of all afflictions of what sort soeuer. I might gather many other fruits of afflictions, as some haue done, but if all bee well weighed they may be referred to one of these three, and so hauing said sufficient of the

Rom. 5. 3.

2 Cor. 12. 10.

three former grounds of comfort in afflictions.

The fourth ground of comfort in afflictions, Gods help.

I will come to the fourth and last, which is to set out what helpe God hath promised vs in all our troubles, that we may be able to beare them; and in due season to giue vs a good issue out of them. Concerning which it will bee profitable to obserue. that the Lord knowing our great weakenesse to beare the Crosse, and how full of distrust we bee, that God will not be ready to helpe vs, at least as wee would (both which are so often to be found in the liues of Gods faithfull seruants in all ages, as needs no further proofe) the Lord, I say, well acquainted with this frailtie of his children, hath most plentifully prouided all sufficient helpe to support them, and therefore made so many promises to be with them in all their troubles, and succour them in all extremities, that they

shall

shall neuer perish, but in the end find a good end and issue out of them, to his glory, & their endlesse comfort.

Hauing perused these promises, and gathered them out of the Scripture, I may boldly say they do farre exceed in number all the former, so that it would be too tedious to set thē downe all, I will therfore make choyce of some of the chiefe, that wee may haue them readie for our vse against the time of need.

Many promises of helpe.

Among all that is exceeding full of comfort, which is written, *Rom.* 8. 26 In which Chapter the Apostle intending to teach, that nothing should hinder the happinesse of those that be in Christ, whereas there bee but these two, corruption and affliction, he first confutes the one, from vers. 7. to 17. and secondly the other concerning afflictions, from verse 17. to 31. And whereas it might obiected

iected, that though afflictions were profitable to those that could endure them, yet oft they bee so heauy that wee cannot so much as cry to God for helpe as wee ought; he answers, that euen then *the Spirit helpeth our infirmities, &c.* meaning that when wee begin to sinke as not able to stand vnder the burthen, then Gods Spirit puts vnder his hand to support vs. Which is in so many Words said, Psal. 37. 24. *Though he fall, he shall not vtterly bee cast downe, for the Lord vpholdeth him with his hand.* Which is when hee doth by his Spirit strengthen vs with Faith and patience, to wait for Gods helpe one way or other, either to rid vs out of our afflictions, or make vs quietly to beare them, so long as shall seeme good to his heauenly wisedome to continue them. For which cause our Sauiour Christ foretelling his Disciples of many afflic-

Ioh. 14. 15. 16.

tions

ous which ſhould befall them in the world, among other encouragements, hee oft tels them that he will ſend them his holy Spirit to bee their comforter, who ſhall bee ſtronger in them then all their aduerſaries. And to the ſame purpoſe, telling thē, *that in the World they ſhould haue tribulation, hee bids them bee of good cheere, for hee hath ouercome the World.* Likewiſe the Apoſtle. 2 Cor. 1. 3. 4 to hearten the *Corinthians* to endure all troubles called God *the God of all comfort, who comforted him, and all others in all their tribulations, that they might bee able to comfort others which are in any trouble.* The like is to bee ſeene almoſt in all the Holy Epiſtles, in which the Saints bee encouraged to ſuffer afflictions patiently. 16. 33.

But to proceed, exceeding many bee the places in which God promiſeth to his people, that God helpe.

that hee will bee a ſure and ſpeedy helpe in all troubles, in due ſeaſon ready to bee found, David had great experience thereof. The booke of the Pſalmes is full of theſe ſpeeches, *God is my rock, my tower, my refuge, my ſhield and buckler, my health and ſtrength,* and many moe: all tending to this, that looke what helpe any man in danger may finde in any earthly meanes whatſoeuer, God is the ſame and much more to all his people in their neceſſities, bodily or ſpirituall. Becauſe the faithfull in all ages haue ſtood in need of this comfort, therefore is this ſo oft repeated, that wee in our generation may looke for the like helpe in our need. To the ſame intent bee many other like ſpeeches: *That God will lighten our darkeneſſe, hee will keepe the feete of his Saints, hee will not forſake them, nor forget their complaint That they ſhall not bee confounded. In*

Pſal. 46. 1.

Pſal. 18. 2. & 144. 2.

God is all in all.

Pſal. 18. 28.

time

time of trouble he will hide them, His Angels shall pitch about them. He will heale them & take all sickness from them. They shall not feare their enemies, but God will make their enemies afraid of them. Be avenged of their enemies. That God will repent him of the euill pronounced against them, with many other of like sort, and oft more specially of remooving warres, pestilence, &c. Psal. 34. 7.

The summe of all which is, that into what soeuer calamitie, or distresse Gods children shall fall, though the Lord doe leaue them for a season, as though hee did not regard it, yet hee will bee with them by his Spirit to helpe them that they shall not vtterly perish: yea rather that they shall be able with patience to hold out, till God send them a happy end and issue out of all. That this hath beene Gods dealing with his beloued in all ages, needs no proofe, it is so manifest Application.

nifest, *Iob*, *Dauid* and *Paul* may bee sufficient to witnesse this, how wonderfully God was with them in all their tryals.

That God will deliuer

The other branch of this last ground of comfort is this, that the Lord will not onely assist his, vnder the burthen of their afflictions, with all needfull helpes, that they may bee able to beare them: but will in due season fully deliuer them out of them all, which being so hardly beleeued, especially in great and sore afflictions, therfore the Lord hath very often renewed his promise of deliuering his out of all their troubles. All of which for the most part being the same, both in sense and words, a few may suffice for many. *Dauid* had great proofe hereof, and therefore after a mightie deliuerance (and that by a hard shift full of infirmitie) he composed that excellent *Psalme* 34. where magnifying Gods

Hardly beleeued especially in lõg and strong trials.

Gods mercy for so great deliuerance, he riseth higher to set out the like goodnesse of God to all the faithfull, saying verse 7. *The Angell of the Lord encampeth round about them that feare him, and deliuereth them*, and *vers.* 17. speaking of the righteous hee saith, *they cry, and the Lord heareth, and deliuereth them out of all their troubles*, and *ver.* 19. *Many are the afflictions of the righteous, but the Lord deliuereth him out of all.* So *Psalm.* 37. 39. 40. *But the salvation of the righteous is of the Lord, hee is their strength in the time of trouble. And the Lord shall helpe them, and deliuer them, hee shall deliuer them from the wicked and saue them because they trust in him.*

These shall suffice in so cleere appoint: for there are none that bee any whit exercised in the Scriptures, but may finde like testimonies and proofes of the truth, though not alwayes in the

the same words. It is full to the same purpose, that the Apostle 1 Cor. 10. 13. comforteth them with this amongst other Arguments, that *God will with the tentation make away to escape, that yee may be able to beare it*; & that of *Ieremy*. 29. 11. *For I know the thought that I thinke towards you, saith the Lord, thoughts of peace, to giue you an expected end.* By these, and very many other the like, it is cleare, that this is Gods wonted favour towards his Children, that though for sundry, and those most iust causes, hee lead them into troubles, and oft leaues them a long time vnder them, yet he neuer finally forsakes them: *but when the time to haue mercy is come*, then the Lord will surely succour all his, and deliuer them by one meanes or other, such as shall make most for his glory, and the good of all his.

Psal. 102.

Applicati6. All of which being so certaine

taine, that how many and great soeuer, and of long continuance the afflictions of Gods Childrē shall be, yet the Lord will neuer leaue nor forsake them, but will bee a present helpe in time of neede, ministring all needfull comforts, both outward helpes and inward graces to support them, and in the end will one way or other fully set them free, and quite deliuer them out of all their feares and troubles: wee may see what small cause wee haue to bee discouraged by our afflictions, or to fret and repine at them: yea, rather wee haue most just cause to reioyce in them, to blesse God for them, & to labour both to beare them and to profit by them, that God may haue glory thereby, our selues may reape the benefit by them, and others may profit by our example. And thus laying all together which hath beene said of afflictions, we shall finde that

that they be no lets but ſpeciall helpes, as to godlineſſe in this life, ſo to happineſſe in the life to come. Thus much for this fourth point, how to liue by Faith in all afflictions of what ſort ſoever.

THE

THE FIFTH GENERALL HEAD OF LIVING BY FAITH,

IS FOR

EARTHLY BLESSINGS.

THVS haue we in these foure points handled how well GOD hath provided for our spirituall life, needefull blessings, that whatsoever our condition shall be, yet wee may comfort our selues

selues in God, who as hee hath promised, so will hee performe, that we shall not want any thing that is good: And whatsoeuer doth befall vs, (though neuer so hurtfull in it selfe) yet it shall turne to our good in the end.

Now we are come to the fifth generall head of this Treatise of liuing by faith, which concernes all *Earthly blessings*, how wee may be prouided of all things needfull for this naturall life; which being so necessary (as we well know) that we cannot be without them, we be naturally so addicted to thē that no hing doth more take vp our mindes and hearts, then the care and labour for these, neither doth any thing more hinder our spirituall life.

Care for earthly is a hinderance to spirituall.

All which the Lord our God well considering, hath heerein most bountifully prouided for vs, and promised vnto vs all needfull blessings for this life,

in

in such sort, that were we wise to see and imbrace this bountie of the Lord, we should not onely bee freed from a World of cares and troubles, (wherewith most men bee vsually so incumbred, that they can find or spare no time nor trauel to seeke after the things which belong to a better life) but wee should be so furthered by our contentment in those outward and earthly blessings, that with more chearfulnesse we should run our race of Christianitie, and bee euery way more fit to all holy duties.

Generall promises for earthly blessings.

Let vs then heare and consider what the Lord saith vnto vs in this behalfe. And first to begin with those earthly blessings, which be generall, and containe all the particular blessings of this life. It may appeare, that this is Gods gracious intent to succour our weakenesse, who although wee enjoy many good

blessings

blessings for this present life, as health and wealth, foode & raiment and the like many; yet if wee wanted but one, it would much molest vs, and take away our comfort and cheerefulnesse in his service: for this cause the Lord as a tender Father desiring the welfare of his beloued child, bids him bee a good and obedient Child, and so promiseth him hee shall not want any thing; so I say the Lord our kind and tender Father bids vs as good children hearken to his voice, and to bee ruled by him, and tels vs we shall not want any thing that is good, as is expressly said, *Psal.* 34. where *David* led by a late experience of Gods mightie deliuering him out of a great danger, composeth a *Psalme* of thankesgiuing vnto God for the same, wherein he prouoketh all other the faithfull seruants of God, as to praise God with him so to consider this bounty of the Lord

Lord, saying; *O taste and see that the Lord is good: Blessed is the man that trusteth in him.* And againe: *O feare the Lord yee his Saints, for there is no want to them that feare him.* Yea more, speaking (as I vnderstand him) of the mightie and cruell oppressours of the world, who like deuouring beasts doe eat vp as sheepe Gods poore people, sayth: *The Lyons do lacke and suffer hunger, but they that seeke the Lord shall not want any good thing*: and to like effect much more in that *Psalme*, as you may reade. So *Psal.* 84. 11. *The Lord God is a Sunne and shield, &c: and no good thing will he with-hold from them that walke vprightly.*

Psal. 34. Vers. 3. 8

8

Vers. 10.

Againe, beholding how much it vexed Gods Children to see the wicked prosper in this world, and the godly many wayes distressed, he of purpose made the 37. *Psalme*, to hearten the godly against this sore ten-

tation, which hath in all ages much troubled Gods people, as may be seene by the complaints of *Iob* and *Ieremie*, and many other.

Iob 21.
Iere. 12.

Psal. 37.

In this *Psalme* the Prophet doth plentifully handle this point, that the estate of the godly is farre better even in this life than the wicked (besides the infinite oddes in the life to come) for proofe whereof as he in many words sets out the short and soone-fading prosperitie of the wicked, so doth he more largely lay downe the blessed condition of the godly in things belonging to this life. As vers. 3. *Trust in the Lord and doe good, so shalt thou dwell in the land, and verily thou shalt be fed.* Vers. 4. *Delight thy selfe in the Lord, and he will giue thee the desires of thine heart.* Vers. 5. *Commit thy way vnto the Lord, trust also in him, & he shall bring it to passe.* Vers. 11. *But the meeke shall inherite the earth, and*

shall

shall delight themselues in the abundance of peace. Vers. 16. *A little that a righteous man hath, is better then the riches of many wicked.* With many other like in the same Psalme, as you may see.

To the same purpose was made the 73. *Psalme*, where he begins, *yet God is good to Israel, & to such as are of a cleane heart*; & doubtles many other *Psalmes* were made to comfort the faithfull in this life, that God would be their portion and reliefe in all their necessities, as *Psal.* 16. 5. 6. *Psal.* 23. is wholly to the same end, which he propounds, Vers. 1. *The Lord is my Shepheard, I shall not want*; and so proues it in the verses following. I might heape vp many other Scriptures to this end, for God hath not beene sparing in this kinde, as euery one who is exercised in the Scriptures can witnesse. *But seeke yee first the* Mat. 6. 33.

Kingdome of God and his righteousnesse, and all these shall be added vnto you. This is that which is so oft repeated, *That it may goe well with thee in the land which the Lord thy God giveth thee.*

Deut. 5. 3. & 33. 6, 3. 18.

This also must needs be ment in those Scriptures which set out the goodnesse of the Lord, as *Psal.* 31. 19. *O how great is thy goodnesse which thou hast laid vp for them that feare thee, which thou hast wrought for them that trust in thee before the sons of men.* And *Psalme* 145. 9. *The Lord is good, and his tender mercies are over all his workes.* It is needlesse to cite more of these, which be so common, wherein Gods goodnesse, louing kindnesse and mercy, & that specially in things belonging to this naturall life, are commended vnto vs; *For seeing godlinesse hath the promises of this life as well as of the life to come:* it cannot be doubted, but

1 Tim. 4. 8.

in

in all those generall promises wherin God saith, *He will dwell with his and not forsake them: That God will love and blesse his people: That he will be their God: Will rejoyce over them to do them good: Will compasse them with favour as with a shield: Will keepe his covenant with them: That he will set peace in their borders and prosper them in all they goe about:* In these, I say, and the like many, it cannot be doubted, but all needfull blessings of this life be contained.

And therefore this should be the vse we should make of them all, that whēsoeuer we feele our selues pinched with any earthly necessity, then to run to any one of these gracious promises, that so, well considering what abundant relefe is contained in them we may quiet and content our mindes therewith, assuring our selues, that seeing he is faithfull who hath promised, wee shall

Vse of all these generall promises.

not want any earthly blessing, at what time, and in what measure it shall be good for vs. These generall promises of all good things for this life, are the more to be obserued in reading the Scriptures, and (at least some of the most principall in our conceit) to be kept in memory, that they may be readie for our vse in time of need, both for that these be many moe, and more oft repeated in Scripture, then particular; and also that we cannot alwayes haue readie the particular promises for our speciall necessities, when we haue most neede of them.

Moe generall promises than particular.

And this might be sufficient to haue spoken of this point for the strengthening of our faith, in the assurance that we shal not want any earthly blessing which shall be needfull for vs.

But seeing the Lord hath so farre yeelded to our infirmitie, as to apply his promises to our speciall

Speciall promises.

speciall necessities, it shall be available for our comfort to take knowledge of them, that so we may make our vse of them as need shall require.

Among all earthly blessings, life it selfe is the chiefe; for vpō it all other depend. And the Devill himselfe who is so well acquainted with our disposition, could say, *All that a man hath will he giue for his life*: for this cause the Lord the more to hearten vs to all obedience, doth make so many promises of long life and many dayes; as in the fift Commandement, which the Apostle saith, is the first Commandement with promise: Euery child is there commanded to honour his father and mother, vpō this promise, *That his dayes may be long in the land.* So *Deut.* 5. 33. *You shall walk in all the wayes which the Lord your God hath commanded you, that yee may liue, and that it may be well with you,*

Long life.

Exod. 20. 12.

and that ye may prolong your daies in the land which yee shall possesse. The like, *Deut.* 25. 15. & 30. 20. In the booke of the *Proverbes*, this is very oft repeated, chap. 3. 1 2. *Salomon* in the name of God as a father exhorting his sonne, saith, *My sonne forget not my Law, but let thy heart keepe my commandements*, addeth this promise, verse 2. *For length of dayes, and long life, and peace shall they adde to thee.* More to like effect in the same Chapter, where setting out exceedingly the great gaine of wisedome (that is, of saving knowledge) among the rest, he addes this ver. 16. *Length of dayes in her right hand, and in her left hand riches and honour.* And vers. 18. *Shee is a tree of life to them that lay hold upon her, and happie is every one that retaineth her.* Chapter 4. from verse 5. to verse 14. you shall reade both this promise of life, and many other blessings belonging to this,

Reade Chap. 9. 11.

this life repeated, which I will spare to set downe (finding writing to me now more tedious then formerly) reade the place with these following, 8. 35. 9. 11. 10. 25. 27. 11. 19. 30. 11. 14. 30. 11. 11. 22. 24. This God promised to *Salomon*, 1 *King.* 3. 14. and the lik is spoken more generally, that *the Prince that hateth covetousnesse shall prolong his dayes.* Pro. 28. 1.

Use of long life.

Thus we see how plentifully the Lord hath promised long life to those that will be ruled by him: whereas on the other side, *the wicked shall not live out halfe their dayes, but shall soone and suddenly be cut off.* Psal. 55. 23. 73. 19. Which as it was intended by God to be a strong reason to perswade vs to obedience; so we are to be moved by all these promises, to believe them, & thereby to be stirred to a more carefull walking before God.

But seeing that which I chief-

ly intend, is to strengthen our faith, that we shall not want any of these earthly blessings: This must be the vse we are to make of all these promises concerning long life, that in all the perils of this life, by sickenesse, warre, famine, theeues, witches, or any wicked enemy whatsoever, we might cal to mind some of these promises, and so rest our selues quietly thereupon, that none of these, nor any thing else should shorten the dayes of our life, more then should turne to our greater good. Yea further, seeing the Lord hath made it so great an encouragement to feare and serue him, as if he had not a greater reward in matters of this life, to bestow vpon his faithfull seruants (and so the faithfull haue in all ages esteemed it, and desired it, as *Hezekiah* and *David* oftentimes: yea, and many of them did enjoy it, as the holy story records for a

Vse.

Esa. 39. 19.
Psal. 6. 4.

blessing,

blessing of God vpon them.)

The consideration of these should moue vs so to prise this blessing, & desire it as they did, (which I the rather mention, for that I haue heard preached, and read in the writings of some both godly & learned Diuines; many perswasions to be weary of life, and to bee desirous of death: which (to say no more) quite crosseth this wisedome & goodnesse of God, in promising life to his best seruants, as a chiefe reward of their good seruice) let vs then so account of long life as a rich blessing, which makes all other blessings of this life the more excellent, and vsefull, both to God and man, to our selues, and others: and the want hereof the quite contrary, as may be easily shewed in all particulars: how doth it abate the vse and comfort of health, wealth, strength, and valour, of learning, and generally of

Long life offered.

Not to desire death.

Long life a rich blessing to the godly.

Want of life.

of all excellent gifts of the mind or body: if these be nipt off in the bud, & not suffered to come to full ripenesse, and so to continue to their full terme and end. Let vs then (I say) so accept these promises, that in all time of need we may stay our selues vpon them, and that wee may finde comfort in all tentations to the contrary.

This being the first and chiefe blessing of this life, *Long life*, I meane, if this should not be accompanied with health, wealth peace, and other like blessings: it would make long life more wearisome than welcome vnto our fraile nature.

God is not sparing in his promises.

For this cause God is not sparing in making promises of these and all other comforts for this natural life: As namely,

Health.

of bodily health, and strength; whereby wee may better enjoy and make vse of these earthly comforts.

This

This is that which the Lord promised to his people of *Israel* immediatly after they came out of the red Sea, where it is said; the Lord proved them, and said, *If thou wilt diligently hearken to the voyce of the Lord thy God, and wilt doe that which is right in his sight, & wilt give eare to his commandements, and keepe all his statutes, I will put none of these diseases vpon thee, which I put vpon the Egyptians, for I am the Lord that healeth thee.* And *Exod* 23. 25. *I will take sickenesse from the midst of thee.* So *Iob.* 5. 18. it is said of God, *For he maketh sore and bindeth vp, he woundeth and his hands make whole.* And so goes forward to the end of that Chapter in setting forth Gods goodnes in preserving his in all estates from all manner of troubles, and supplying them with all needful blessings for this life, as there may further be seene. *Psal.* 41. 1. &c. *David* setting out Gods

Exod. 15. 26.

Deut. 7. 15.

Gods goodnesse to those that shew mercy to the poor in their distresse; among many other blessings addes this, vers. 3. *The Lord will strengthen him vpon the bed of languishing, thou wilt make all his bed in his sickenesse.* Salomon *Prov.* 3. 7. exhorting vs to feare the Lord and to depart from evill, addes this as a promise, ver. 8. *It shall be health to thy navell and marrow to thy bones*; meaning thereby, soundnesse of health to the whole body. And to like effect, cap. 4. 22. he saith, that the true receiving of *instruction is life to those that find them, and health to all their flesh.* So the Prophet *Esa.* in many words setting forth the manifold blessings of this life, which God promiseth to those that *walke vprightly*, &c. saith, vers. 24. *And the inhabitant thereof shall not say, I am sicke; the people that dwell therein shall be forgiven their iniquity.* The place is worth the reading.

Esa. 33. 15. &c.

To

To the same intent is bodily strength so oft promised, as *Iob* 17.9 *The righteous also shall hold on his way, & he that hath cleane hands, shall be stronger and stronger.* So *Psal.*29.11. *The Lord will giue strength vnto his people; the Lord will blesse his people with peace,* Psal. 103. This is numbred among Gods mercies, for which the Prophet prayseth God, *who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagle.* And *Elihu Iob.*33. shewing Gods mercy to a sinner truly converted, addes this; ver. 25. *His flesh shall be fresher then a Childes, he shall returne to the dayes of his youth.* Psal.84.7. *They goe from strength to strength, every one of them appeares before God in Sion.*

Bodily strength.

Vers. 5.

These and many moe be the promises which God hath made vs concerning bodily health, and strength, whereby we may be able to performe the duties of

Application.

of our places, and callings, and more comfortably enjoy all other the good blessings of this life: which doth sufficiently commend the great and most needfull vse we haue of these, as our daily experience sheweth. And therefore these are so much esteemed, and by great cost sought for, even by meere naturall men (though oft in vaine) all which not onely commends Gods fatherly affection to his Children, in providing and promising these vnto them: but ought in speciall manner to comfort vs in all our bodily infirmities, and sore diseases: that how, or whensoever the Lord shall visit vs with sicknesse and weaknesse, whereby we be hindered from many duties, both toward God and man (which he never doth but when need requires, and then also for our greater good) then we may remember some of these promises and

Bodily health and strength much esteemed, and by great cost sought to be maintained.

and so lay hold vpon them by faith, that we faint not, nor murmur (as men without hope) but comfortably quiet our selues, that the Lord will in due season raise vs vp to our former health and strengthen vs that we may with more watchfulnesse and cheerefulnesse serue him.

Murmure not, nor faint vnder Crosses, as men without hope.

Such as never or seldome haue felt the want of this blessing of health, cannot so prise it, or be thankefull for it as they ought, but they whom GOD hath much exercised with long and tedious paines, and bodily infirmities, will make no common reckoning of health, but prefer it before wealth and honour (which be so much set by) and they bee they who will prise these promises, and who beleeving them, shall patiently waite for the accomplishment of them. They shall reape the fruit of them, both more comfort and conscience to hold out their

Such as are seldom sick, prise not this blessing.

Sickly regard this.

Health to be preferred before wealth and honour.

their holy profession vnto the end.

Among whom seeing it is well knowne to all that haue lived with me for these last ten yeares (at least) that I haue had my part in much bodily infirmitie, so much as my experience may be vsefull to others in like case, I do acknowledge to Gods praise that I haue had good proofe of the truth of this which I haue written, and doe daily expect more, both for my comfort and strengthening to hold out to the end. And so much for this blessing of health, which God hath promised to his obedient Children.

The Authors experience in this behalfe was to many as a schoole of patience.

Wealth. The next is wealth, that is, abundance of earthly goods, such as bee needfull for our more comfortable liuing in this World, which seeing they bee many whereof we stand in need and which our nature doth exceedingly desire, therefore the Lord

Lord is most plentifull in promising these; that hereby hee might winne our hearts to more cheerefull obedience; for this purpose that might suffice which is written *Levit.* 26. from verse 3. to 14. and *Deu.* 28. from vers. 2. to 15. & 7. 12. to 17. I leave such as desire to see these, to reade the places, so likewise the 128. & 23. *Psalmes*, in which is as much said as may be desired, and more then is well beleeved.

More said then well beleeved.

For did we beleeue that in hearkening to the voice of the Lord, to obserue and doe all his commandements, we should be every way so abundantly blessed, it could not but make vs much more afraid to offend so bountifull a Father, and as carefull to please him in all things.

Gods promises effectually beleeved, would draw vs to obedience.

But to cite some of many, *Prov.* 3. 9. *Honour the Lord with thy substance, and with the first fruits of all thine increase.* ver. 10.

so

so *shall thy barnes be filled with plentie, and thy presses burst with new Wine.* Ver. 16. setting out the incomparable commodities of wisdome, he adds this, *Length of dayes is in her right hand, and in her left hand riches and honour.* Vers. 17. *Her wayes are wayes of pleasantnesse, and all her pathes are peace.* Vers. 18. *Shee is a tree of life to them that lay hold upon her, and happie is every one that retaineth her.* Againe, Chap. 8. 18. 19. *Riches & honour are with me, yea, durable riches and righteousnesse. My frust is better then gold, yea then fine gold, and my revenue then choyce silver.* Pro. 10. 22. *The blessing of the Lord maketh rich, and he addeth no sorrow with it.* Chap. 15 6. *In the house of the righteous is much treasure,* &c. Iob 22. 23. *If thou returne to the Almightie,* &c. Ver. 24. *Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooke.*

Notable

Notable is that promise cõcerning these earthly blessings made to the people of *Israel* at their returne, *Iere.* 31. 12. *Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnesse of the Lord, for wheat, and for wine, and oyle, and for the young of the flocke, and of the beard, and their soule shall be as a watered garden, and they shall not sorrow any more at all, &c.* So *Malac.* 3. 10. *Bring yee all the tithes into the store-house, & prove if I will not open unto you the windowes of Heaven, & powre you out a blessing, that there shall not be roome enough to receive.* So the Apostle exhorting to liberalitie, to the poore Saints, saith, 2 *Cor.* 9. ver. 6. *He that soweth bountifully shall reape bountifully.* Ver. 8. *And God is able to make all grace abound towards you, that yee alwayes having all sufficiency in all things may abound to every good worke, &c.*

I finde my selfe wearie in writing out these promises, and I feare many will be more wearie in reading them over, then any of vs would be wearie of receiving and enjoying these things so promised; And yet I may boldly affirme, I haue not set downe one quarter of those which I haue gathered out of the Scriptures, for how often doth the Lord promise plentie? *That the land shal yeeld her fruit, that he will giue them raine in due season, that there shall be none barren, but he would increase them in all their substance, both graine and cattell, that they should eat old store, that threshing should reach vnto vintage*, and the like many, as they who be exercised in the Scriptures can tell.

Many weary in reading over these precious promises.

Exek. 36. 30. Lev. 26. 50.

Applicatiō. What should the Lord meane in multiplying these promises so oft, but in mercy to meet with our weakenes, who are so impatient of the want of these, and there-

thereby so discouraged and hindered in all our duties, we are therefore as with all thankefulnes to acknowledge this bountie of the Lord: so by true Faith to make these promises our owne, that in all time of scarcitie of any of these (which oft sore pincheth) we may run to some of these promises, & so rest our selues quietly and comfortably, that we shall surely finde relefe in such time & measure as God shall see fit, and shall be most for our good.

I haue hitherto said nothing of that *loue and favour with God, & men, peace, rejoycing, good successe,* and *prosperitie, safetie, freedome from all evils by adversaries, or other judgements:* which light vpon the wicked. All which with other the like be contained vnder this of our welfare, and be no lesse promised then the former, take but one or two places in each for a patterne.

For

Favour. For the first of Loue and Fauour. *Pro.* 3. 4. *So shalt thou finde fauour and good vnderstanding in the sight of God and man.*

Peace. For Peace, *Levit.* 26. 6. *And I will giue peace in the land, and yee shall lye downe, & none shall make you afraid, &c.*

Rejoycing. For Ioy and rejoycing, *Esa.* 65. 13. 14. *Behold my seruants shall rejoyce, but yee shall be ashamed. Behold my seruants shall sing for ioy of heart, but yee shall cry for sorrow of heart.*

Good successe. For good successe and prosperitie, *Psal.* 122. 6. 7. *Pray for the peace of Ierusalem, they shall prosper that loue thee. Peace be within thy walls, and prosperitie within thy palaces.*

Safetie. For safetie, *Prov.* 3. 23. *Then shalt thou walke in thy way safely, and thy foot shall not stumble.* Pro. 18. 10. *The name of the Lord is a strong tower, the righteous runneth vnto it and is safe.*

For

For preservation from evill, Pro. 1. 33. *But who so hearkneth unto me, shall dwell safely, and be quiet from the feare of evil.* Iob 5. 19. *He shall deliver thee in sixe troubles, yea in seven there shall no evill touch thee.* ver. 20. *In famine he shall redeeme thee from death, and in warre from the power of the sword.* Vers. 21. *Thou shalt be hidde from the scourge of the tongue, neither shalt thou be afraid of destruction when it commeth, &c.*

Free from evill.

How welcome these, or any of them would be vnto vs whē we feele the want of them cannot be doubted: but pittie it is, that so few reape the fruit of these promises, to vphold them in their greatest neede, which comes especially through want of faith; for all desire these, and many know that such things are promised in the Scripture; but either they doubt they doe not belong vnto them, as being

Applicatiō.

Few reape the fruit of these.

none of Gods children (who be the onely heires of all the promises) or if they be of this number, yet either forget the consolation offered, or through mistrust do not apply them to their present necessities, and so languish in their extremities without comfort.

Need of liuing by Faith.

What fruit might be reaped by it.

By this may well appeare what neede is there to liue by faith for these earthly blessings, which if we did, we should not onely be free from many sore vexations, which torment many vngodly in their distresses: but haue quiet mindes in greatest stormes, and in due season finde such reliefe, as shall be most expedient. This if it were considered, would mooue many to

Labour therefore for faith.

labour more for this precious gift of Faith, which will so abundantly supply all our earthly wants, whereof we be insensible, and thereby so distracted.

The

There remaine ſundry other earthly bleſſings, which as they be much deſired, ſo are they abundantly provided, promiſed, and beſtowed as need requires vpon the faithfull.

I will mention but two moe, viz. a good name, and poſterity; For the former; whereas *a good name is better then a precious oyntment, and rather to be choſen then great riches*, God hath made many promiſes concerning this, that *he will honour thoſe that honour him*, and *bring forth their righteouſneſſe as the light, & their judgement as the noone day*, that though they be falſely accuſed by the vngodly, yet God will cleare their innocency, and free them from the reproach of ſuch as defameth them. To like effect is that *Pro.4.18. But the path of the juſt is as the ſhining light, that ſhineth more and more vnto the perfect day.* This is that which *Salomon* ſo oft repeateth: That

Good name.

Eccle.7.1.
Pro.22.1.

1 Sam 2.30.
Pſal.37.6.

wisedome will honour those that honour her, as *Prov.*4.8. *Exalt her and shee shall promote thee. shee shall bring thee to honour when thou doest embrace her:* So it is oft said, *Riches & honour are with her.* Pro.3.16.and vers.35. *The wise shall inherit glory.* So chap.13.18. *He that regardeth reproofe shall be honoured.* Reade *Deut.*28.1. *Esa.*58.14. *Psal.*132.18. the like.

This also is meant by all those speeches where it is said, that hearkening to instruction, will adorne and bring into estimation, as costly ornamẽts of bracelets, jewels, and the like will do so it is *Pro* 1.19. *They shall be an ornament of grace vnto thy head, & chaines about thy necke.* Chapter 3.22. *So shall they be life to thy soule, and grace to thy necke.* Chap.4.9. *Shee shall giue to thy head an ornament of grace, a crowne of glory shall shee deliuer to thee.*

In

In all which we see that howsoever the godly be hated, and basely esteemed of the wicked, yet the Lord doth not onely highly esteem of them himselfe, but will make them honoured in the world, even of them who haue no saving grace thēselues, as it is said, *Act.*5 13. *And of the rest durst no man joyne himselfe to them: but the people magnified them.* Re. 3. 9. *Behold I will make them to come and worship before thy feete, &c.*

Where God bestowes grace, he will confer honour.

Seeing then, that to be well esteemed, specially of the better sort, is so sweet & comfortable a blessing, and the contrary of ill fame is so bitter, as scarce any thing makes many a one more weary of their liues, we are to behold Gods tender care over his Children in preserving their good name, yea in making them honourable, that is, of good esteeme, not onely among the Saints, but among meere natu-

Applicatiō.

Behold *Gods* tender care over his Children. Reade *Isa.* 58. 14.

1 Pet. 2. 12. rall men, *who beholding their good workes may glorifie God in the day of visitation,* As the Apostle *Peter* speaketh: And not onely be carefull our selues, by

15. well-doing *to put to silence the ignorance of the foolish*: but when we shalbe wrongfully defamed, and that many times by our brethren, then let vs comfort our selues with these promises, which will vphold vs from sinking in the greatest stormes that may this way befall vs.

Examples.

Dauid much exercised with the scourge of the tongue.

A worthy patterne herein to follow, wee haue the Prophet *Dauid*, who being much exercised with this scourge of the tongue, as in many of his Psalmes he complaines, yet he by this shield of Faith, defended himselfe, and by the anchor of Hope stayed himselfe, that hee sunke not, as *Psal.* 31. from v. 11 to the end; and *Psal.* 69. seemes specially to be made to this end, yea, almost in every part of *Psal.* 119.

119. as he complaineth hereof, so he comforts himselfe in his God.

Yet findes comfort in his God.

Iob also being exceedingly wronged this way, even by his friends, doth worthily vphold himselfe, saying in one place; *If my aduersary had written a booke surely*, (saith he) *I would take it vpon my shoulder, and binde it as a crowne vnto me*; I might alledge many moe examples herein, but this shall suffice for this point.

Iob much wronged this way by his friends.

Thus haue we seene what excellent blessings, pertaining to this bodily life, God hath prouided for his children, all which doe belong to themselues.

Now in the last place, that nothing may be wanting, God hath made promises to them concerning their posteritie.

Posteritie.

1 *That he will abundantly increase them.*

2 *That he will every way blesse them.*

Both which be so desired, that many haue little comfort in their liues through want of these. Let vs therefore take knowledge of these for our comfort.

Barrennesse a reproach.

First, whereas barrennes was esteemed a heavie punishment, and full of reproach, as many Scriptures testifie. *Gen.* 30. 23. *Rachel* said, when she conceived and bare a sonne; *God hath taken away my reproach* Luk. 1. 25. the like is said of *Elizabeth*; so of *Hannah*. 1 Sam. 1. 10. it is said; *And she was in bitternesse of soule, and prayed vnto the Lord, & wept sore.* This being so, the contrarie to be fruitfull in bearing of many children was accounted a great blessing, therefore the Lord in all ages promised this to his people, as a token of his great favour.

Fruitfulnes, in Children accounted a blessing.

I will rehearse but a few for many, whereof the Bookes of *Moses* and the Prophets are full,

Lev.

Lev.26 9. *For I will haue respect vnto you, and make you fruitfull; and multiply you, and establish my covenant with you.* Deut.7.13. *And he will loue thee, and blesse thee, and multiply thee; he will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, & thine oyle, the increase of thy kine, and the flockes of thy sheepe, &c.* The like, *Deut.6.3. 8.1. Iob* 5.25. this is reckoned among many other blessings; *Thou shalt know that thy seed shall be great, and thy off-spring as the grasse of the earth.* Esa.48.19. very like to this. *Iob* 8.7. *Psal.* 115. 14. *The Lord shall increase you more and more, you and your children.* Psal.127.3. *Lo, children are an heritage of the Lord, and the fruit of the wombe is his reward.* Psal.128.2. *Thy wife shall be as a fruitfull Vine by the sides of thy house, thy children like Oliue plants round about thy Table.* Ver.6. *Yea thou shalt see thy childrens childrē,*

and peace upon Israel. Notable is that *Hos.* 14.5,6,7. which serues to all purposes in this point intended, Read the place.

Application.

These may abundantly suffice to settle the mindes and hearts of any true beleever, vnder this tentation of griefe for want of children, that as surely God will fulfill their desire, if it be good for them, If this will not content any man, let him goe further and fare worser.

If this content not, goe further and fare worse.

Blessings vpon posteritie.

The other promises concerning posterity, are that God will blesse them, vnder which all good things belonging to them are contained. This is to bee found in sundry of the former Scriptures alledged, but to adde a few more, *Gen.* 17.7. this is intended, as in all those places where it is said; *I will be the God of thy seed,* Psal. 112. is notably set out the happie condition of every one that truely feareth God; among all, this is not the least

leall; *His seede shall be mightie on earth, the generation of the vpright shall be blessed.* Psal. 37. 25. *David* tels vs what his experience was, saying; *I haue beene young, and now am old, yet haue I not seene the righteous forsaken, nor his seed begging bread.* Vers. 26. *He is ever mercifull and lendeth, and his seed is blessed.* Pro. 20. 7. *The iust man walketh in his integritie, his children are blessed after him.* Esay 44. 3. *I will powre my spirit vpon thy seed, and my blessing vpon thy off-spring.* Ver. 4. *And they shall spring vp among the grasse as willows by the water courses.* Esa. 61. 6. *And their seede shall be knowne among the Gentiles, and their off-spring among the people: All that see them shall acknowledg them, that they are the seed which the Lord hath blessed.* Esa 65. 23. the like *Iere.* 32. 39. is the same in effect; *I will giue them one heart, and one way; that they may feare mee for ever for the good of them*

them & of their children. Besides these generall promises of blessing the posteritie of the faithfull, there be some more speciall, as *Psal.* 102.28. *The children of thy servants shall continue, and their seed shalbe established before thee.* Pro. 11.21. *Though hand joyne in hand, the wicked shall not be vnpunished, but the seed of the righteous shall be delivered:* So Chapt. 14.26. *In the feare of the Lord is strong confidence, and his childrē shal haue a place of refuge.* Esa 54.13. *All thy children shall be taught of the Lord, and great shall be the peace of thy children.* Prov. 13.22. *A good man leaveth an inheritance to his childrens children, and the wealth of the sinner is laid vp for the just.* And many the like.

Applicatiō. Let Parents looke into this mirrour of Gods mercy.

Behold ye parents, what good things God hath laid vp in store for your Children after you, that as all they who feare the Lord, shall be blessed in themselues with

with all needfull blessings, so they shall see all Gods blessings vpon their children after them, yea, vpon their childrens children to many generations; which is plainely promised in the second Commandement, that *God will shew mercie to thousands of them that loue him and keepe his Commandements*; vnder which be all needfull blessings contained.

Vse.

The vse then to be made of all these blessings promised to the posterity of the faithfull, is this; That whereas godly parents having comfort in themselues, and full of feares for their posterity, what shall become of them, especially in perillous times, this may & must quiet their minds, that God will be the God of their seed after them, and therefore they shall not want any thing that is good.

Comfort for parents in respect of leaving posteritie behinde them.

If any want this comfort, the fault is in themselues, that either they

Many want this comfort.

they know not, or at leſt beleeue not the ſweet promiſes made to the poſteritie of the faithfull.

Remedie. The onely remedy then of this feare is, to acquaint our ſelues with theſe promiſes, that in all temptations of this kinde, we may ſet them before vs, and ſo by prayer and meditation vpon Gods mercie in making theſe promiſes, and truth in performing what he promiſeth, wee may come to beleeue them, and ſo reſt vpon Gods mercy for his bleſſing on our Children, as well as vpon our ſelues: which if we doe I cannot well ſee, what ſhal be wanting to the full contentment of all Gods Children, even in earthly bleſſings, which are ſo much deſired, and the want whereof is ſo diſtaſtfull, and vnwelcome to our nature.

And thus to conclude this fift point, I haue ſhewed how wee may liue by Faith, that we ſhall not want any earthly bleſſings, neither

neither for our ſelues, nor for our poſteritie, which being added to all the former, will proue there is no life comparable to the life by Faith, and therefore this aboue all is to be laboured for, by all that deſire true comfort in this life, & thereby hope for a farre better to come.

THE

THE SIXTH AND LAST GENERALL HEAD OF LIVING BY FAITH,

IS FOR

PERSEVERANCE.

THere is now but one thing wanting (as farre as I can see) to the making vp of the full comfort of the true beleever, so much as may be attained in this life, namely, how he being

ing so frayle every way, his enemies so many and strong, should be sure that he shall hold out to the end, and so over-comming *receiue the end of his faith, the saluation of his soule*: which being a matter of so great difficultie, and so rarely attained, they be not a few who flatly deny this certaintie of perseverance; and many moe doe mistrust themselues herein, and thereby much weaken all the comfort of their life.

Perseverãce is denied by some.

It shall be therefore highly needfull, to adde this to the former, how a true beleever may attaine to this certainty by faith, that notwithstanding all his owne weakenesse, and strength and malice of his spirituall enemies, yet he shall persevere to the end.

Sundry haue written hereof.

I intend not to make a treatise of this point of the perseverance of the Saints, either to proue the truth of the doctrine, or to confute

fute the contrary errour, which is done alreadie and that ſoundly, as by argument, ſo by example, both by auncient and latter Diuines.

But as in the former points, I haue chiefly laboured to ſtrengthen the faith of Gods children, to depend vpon God, with hope and patience for ſuccour in all their neceſſities; ſpirituall and earthly: ſo in this, my onely labour ſhall be, to eſtabliſh our hearts in this confidence, that *he who hath begun a good work in vs, will performe it vntill the day of Ieſus Chriſt.* Which as it was the confidence of the Apoſtle, for the beleevers in his time, ſo ought it to be ours, in all ſucceeding ages to the worlds end, ſeeing we haue the ſame promiſes whereon to build our Faith, which they had, and which the Lord made to his people of old.

How to be ſure of perſevering.

Phil. 1. 6.

Pauli confidence in this point ought to be ours.

Let vs now then conſider of theſe promiſes, and ſo make our vſe

vse of them. It is not to be doubted, but this was intended in the first promise which God made, that *the seed of the woman should bruse the head of the Serpent*; and in that made to *Abraham, that he would establish his covenāt with him, for an everlasting covenant.* Which is oft repeated, but seeing we haue very many more cleare promises hereof, we will passe by these.

Gen. 3. 15.

Gen. 17. 7.

This was plainely promised by God to *David* concerning *Salomon*, and afterwards as truely performed, *I will be his Father, and he shall be my sonne: if he commit iniquity, I will chasten him with the rods of men, and with the stripes of the children of men. But my mercy shall not depart from him*, Psal. 89. ver. 28. the like is recorded.

2. Sam. 7. 14 15.

Booke of Psalmes full of these promises.

This is more generally spoken of the blessed man; *Psal. 1. 3. His leafe shall not whither.* The booke of the Psalmes is full of these com-

comfortable promiſes, *Pſalm.9. 10. They that know thy name will truſt in thee, for thou Lord haſt not forſaken them that ſeeke thee.* And ver.18. *For the needy ſhall not alway be forgotten: the expectation of the poore ſhall not periſh for ever.* Pſal.15.5. *He that doth theſe things ſhall never be mooved;* the like Pſal.112.6. 125.1. Pro.10. 30. and 12. 3. Pſalme 23. 6. *Surely goodneſſe and mercy ſhall follow me all the dayes of my life.* Pſal.48. 14. *For this God is our God for ever and ever, he will be our guide even vnto death.* Pſal. 73.24. *Thou ſhalt guide me with thy counſell, and ſhalt receiue me vnto glory.* Verſ.26. *My fleſh and my heart fayleth, but God is the ſtrength of my heart, and my portion for ever.* Pſal.103. 17. *But the mercy of the Lord is from everlaſting to everlaſting vpon them that feare him.*

In the writings of the Prophets we may reade many ſuch promiſes

So, in the Writings of the Prophets.

promises for perseverance, *Esay* 54.8. *But with everlasting kindnesse will I haue mercy on thee, saith the Lord thy Redeemer.* Chap. 55.3. *Heare and your soule shall liue. And I will make an everlasting covenant with you, even the sure mercies of David:* the like *Ezek.* 16.60. and 37.26. is a speciall promise to this purpose, *I will put my feare into their hearts, that they shall not depart from me.* Many moe might be gathered out of the old Testament, but I feare some will thinke them too many; who if they shall well weigh, either the excellencie of these promises, or their owne backwardnesse to beleeue them, when they most stand in neede of them: then will they finde all too little to vphold them against their feares of falling away.

Iere. 32.39. 40.

Esa. 59.21.

All promises too little in time of need.

Comforts touching perseverace in the New Testament.

Wee will therefore proceede to see what comforts for our perseverance are delivered in the

the new Teſtament, which we ſhall find to be more cleare then the former, for that (as I thinke) we be in more danger in this laſt age of the world, ſeeing *the Devill knowing his time is but ſhort, is more full of wrath* againſt Gods people, to ſeeke their overthrow. Rev. 12. 12.

This mooved our Saviour Chriſt himſelfe ſo much to comfort his Diſciples, and ſo all the faithfull, *That he would be with them vnto the end of the World*, and bids them *feare not little flocke, for it is your Fathers good pleaſure to giue you the Kingdome. Be of good comfort, I haue ouercome the world*, which we ſee is of great force to perſwade them, they ſhuld never be overcome, but ſhould hold out till they were received to glory: for further aſſurance whereof, he confidently affirmeth, ſaying, *Verily, verily, He that beleeveth in me, hath everlaſting life*, and there- Mat. 28. 20. Luk. 12. 32. Ioh. 16. 33. Ioh. 6. 47.

therefore can never perish, or fall away: for further assurance it is said, *Ioh.* 13. 1. *That whom Christ loved, he loved vnto the end.*

And what greater assurance can we desire and looke for then this, that *God is faithful who hath called vs, who also will doe it*, that is, (as goeth before immediatly) *Preserue our whole spirit soule and body blameles vnto the comming of our Lord Iesus Christ*, which is oft repeated 1 *Cor.* 1. 9. and 10. 13. 2 *Thes.* 3. 3. that wee might haue it in better remembrance and vse. And for confirmation hereof, it's said the *foundation of God remaineth sure*, grounded vpon this, *the Lord knoweth who are his*, meaning that they whom God before the foundation of the World did choose, and ordaine to be saved, cannot possibly perish; as it is said, *Mat.* 24. 24. *If it were possible*, intending, that it is not possible, for

1 Thes. 5. 24.

2 Tim. 2. 19.

for then should God bee, either mutable to change his decree, or not Almightie, as not able to performe that which hee did purpose; both which bee most blasphemous to thinke of God: for this cause Christ did bid his *Disciples reioyce that their names were written in heauen*, Luke. 10. 20. yea more in the former place 2 Tim. 2. 19. it is said that this foundation of the certaintie of salvation to all the Elect, hath a seale, which is after expressed in these words *Let euery one that nameth the name of Christ depart from iniquitie*, which I conceiue the same, which is said, Ephes. 1 13. *That they after they beleeued were sealed with the holy spirit of promise, which is the earnest of our inheritance, vntill the redemption of the purchased possession vnto the praise of his glory.*

Why impossibl that the Elect should perish.

How we bee sealed.

In both, this is ment, that the worke of true sanctification, which the holy Ghost workes

in euery true beleeuer, is an vnfallible marke that wee are true beleeuers, effectually called and elected to salvation by Christ, and therefore are sure wee cannot perish but shall perseuere and be saued. This is notably set downe, 2 Cor. 1. 21. 22. *Now hee which establisheth vs with you in Christ, and hath annointed vs, is God, Who hath also sealed, vs & giuen the earnest of his spirit in our hearts*; so that as true dealing men, doe make sure their grants and couenants by seales and giuing of some earnest, which being a part of the prise couenanted, doth assure the whole payment: so doth the most faithfull God, by these first fruits of the spirit of sanctification, assure vnto vs, that wee shall neuer quite fall away from grace, but shall be fully sanctified by his holy Spirit at the time appointed. The Apostle 2 *Peter.* 1. 10. by this moueth the faithfull

The text explained.

To

To make their calling and election sure.

And yet more, if this be not enough to assure vs, that we shall neuer fall away, but continue to the end and be saued, how often doth the Lord passe his word vnto vs, that his Spirit shall abide in vs for euer? Notable is that place of the Prophet Esa. 59 21. *As for me this is my couenant with them saith the Lord: my Spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for euer,*

By this did our Sauiour Christ much labour to comfort his Disciples, who were full of sorrow to heare of his leauing thē; *And I will pray the Father and he shall giue you another Comforter, that he may abide with you for euer. Euen the Spirit of Truth,*

christ comforts his concerning this. Ioh. 14. 16.

17

whom the World cannot receiue because it seeth him not neither knoweth him, but ye know him, for he dwelleth in you and shall be in you. So againe, Ioh. 15. 16. *Yee haue not chosen mee, but I haue chosen you, and ordained you, that you goe and bring forth fruit, & that your fruit should remaine.* Ioh. 16. 22. *Your ioy shall no man take away:* and more to like effect, as Iohn 10. 28. 29. *I giue them eternall life, and they shall neuer perish;* &c. Reade the text.

Saint Iohn hath much to this purpose in this Epistle.

So the beloued Apostle Iohn, wrote his first epistle to this end especially, to confirme the faithfull in the certaintie of their saluation, that they should not fall away as many hypocrites, then did and daily doe. To this end, as hee setteth downe sundry markes, whereby they may proue themselues to be in the state of grace; so he giues many comfortable promises that *they shall continue, and abide for euer.*

1 Ioh. 2. 24.

and

and more eſpecially, Chapter 2 verſ 27. *But the anoynting which ye haue receiued of him abideth in you, and ye need not that any man teach you, but as the ſame anoynting teacheth you all things, and is truth, and is no lie; and euen as it hath taught you yee ſhall abide in him, &c.* Chapter 3.2. *Beloued, now are We the ſonnes of God, and it doth not yet appeare what we ſhall bee: but wee know that when he ſhall appeare, We ſhall be like him, for we ſhall ſee him as hee is.* V. 9. *His ſeed remaineth in him*; and much more in this Chap. and the reſt: I need not rehearſe all.

27

To ſhut vp this point. A principall cauſe of this certaintie of our perſeuerance, is that which the Apoſtle Peter expreſſeth ſaying, that *their inheritance is reſerued in heauen for them, who are kept by the power of God, through faith vnto ſaluation*, And to like effect the Apoſtle Iude cloſeth

The Apoſtle S. Peter

1 Pet. 4. 5.

Saint Iude verse 24. 25.

seth his Epistle with these words; *Now to him that is able to keepe you from falling, and to preserue you faultlesse, before the presece of his glory with exceeding ioy, to the onely wise God our Sauiour, be glory and maiestie, dominion and power, now and euer, Amen.*

Applicatiō.

Thus haue I gathered (you may see) good store, yet not all of those comfortable promises which God hath made to his Church in all ages, to confirme their faith, that seeing he hath freely loued them, chosen them, and called them to be his, therefore none shall euer be able to plucke them out of his hand. What remaineth then for vs (who be compassed with such a cloud of testimonies, which all agree in one) but to be perswaded with the Apostle. Rom. 8. 39. *That neither death nor life, nor Angels; nor principalities, nor powers, nor things present, nor things*

things to come: Nor height nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.

Let vs then whenſoeuer wee fall into this temptation, (oh, I ſhall neuer be able to hold out: I find my corruption ſo ſtrong, or if I ſhould bee called to any ſuch fiery triall, as in Queene *Maries* dayes, I ſhall neuer bee able to endure them, but ſhall (as many then did) for feare fal away, and deny the truth.) Let vs I ſay, againſt this tentation ſet the many promiſes which the Lord hath made vnto vs, that *he will neuer leaue vs nor forſake vs*, yea more, that *we ſhall be kept by his power vnto ſalvation, that hell gates ſhall not prevaile againſt vs*; with many the like, whereof before: that duely weighing theſe, and the faithfulnes of him who hath promiſed them, we may comfort our

What to doe in this temptation, that we ſhall neuer hold out.

Heb 13.5. 1 Pet. 1.5. Mat. 16.18.

hearts, that he who hath begun the worke of grace in vs, will neuer giue it ouer till he hath fully finished it; for as *he is the author of our faith:* so *is he the finisher of it. And hee is stronger then all, so that none shall be able to plucke vs out of his hand.*

Heb. 12. 2.

Ioh. 10 29.

Comfort for the weake in faith concerning their finall perseuerance

Brethen of good cheare thou poore soule, who findest some worke of grace begun in thee, yet feeling thine owne infirmitie, and oft oppressed with many and sore tentations, and beholding or hearing of the fals of many great professors, art much shaken, and filled with feares of falling away; for assure thy selfe, that (*being borne againe not of corruptible seed, but of incorruptible by the Word of God, which liueth and abideth for euer*) it is not possible thou shouldest perish, or euer lose that faith and grace which is begune in thee, neither canst thou *sinne vnto death*, (as I vnderstand the Apostle,

1 Pet. 1. 23.

1 Iohn

1 Ioh. 5. 16.) ſeeing this immortall ſeed remaineth in thee.

And this I will adde, for the comfort of all ſuch as bee troubled with theſe feares (that they ſhall neuer hold out to the end, and thereby be ſtirred vp to be more diligent in the vſe of the meanes ordained for their growth in graces, and perſeuerance therein) that I neuer did know, or heare of any ſuch to fall away: but vſually they who finally fall away, are ſuch as bee ſecure, and preſume of Gods mercy, that they ſhall ſtand, when others fall, and take this withall that then we be ſtrongeſt, when we be weakeſt, that is, when feeling our owne weakneſſe, and diſtruſting our ſelues, we run to God, and relie vpon him in all our neceſſities, which is that I haue laboured to effect in all this Treatiſe. The ſumme whereof I will in few words ſet downe, as for the helpe of memory,

Humble neuer fall away.

Who falls away.

When we are weake then we are ſtrong. 2 Cor. 12. 10. explained.

Summe of all.

mory, so for the quickning of our spirits more to labour for this happie life by faith, which both in life and death will bee our chiefe comfort.

1. part. For so much as the liues and deaths of the most professours of Christian Religion, doe shew that few attaine either that comfort of saluation, or conscience of holy conuersatiõ, which God hath prepared for true beleeuers, My maine scope hath bin to redresse this sore euill, and to this end I haue shewed that this blessednesse is enioyed onely by liuing by faith and what sauing faith is, how it is gotten, & how we may know that we haue it both by the causes and effects, joyned together, not separated. Wherin seeing many be deceiued on either side, some presuming, others mistrusting, there be plaine markes of soundnesse set downe, whereby euery one may try himselfe.

1 A sore euill.

2

1

1

3

In

In the next place we are taught how to liue by faith: herein what it is to *liue by faith* and 1
how this is obtained, which is 2
by due application of Gods promises, whereto is required serious meditation, and prayer, wherin seeing few be so feruent, as in this case ought to be, the singular gaine hereof is largely laid downe, both for consolation, and for reformation of our liues; and heerein foure rules, which be of excellent vse.

The second part of this Treatise is a direction how to apply to our particular necessities *Gods* promises: which being of diuers sorts, absolute, or conditionall; simply necessary, or with limitation; generall or speciall, are all accordingly to be considered. All of these being so exceeding many, to bring them to some easie order, for our better vse of them all, they be drawne to sixe heads, to which all may be well referred. The

2. part.

6. heads.

Salvation.

The first whereof concernes the assurance of our salvation by Christ, herein first such generall promises as containe all the benefits by Christ.

Iustificatiō

In the next place is more specially shewed, how wee may bee more assured by Faith of our iustification, in both the parts thereof, 1. *the forgiuenesse of sinne* 2. *the imputation of righteousnes.*

3. Fruits.

And likewise of the fruits of these, which be, 1. our *Reconciliation*, 2 our *Adoption*, 3. *hope of glory*. For further proofe that we be Gods Children, we haue assurance by sense, when we see the spirit of God working in vs such graces, as cannot bee in truth in any, but such as shall bee saued.

4. Markes of sensible faith.

Among which 1. *Faith* it selfe is chiefe. 2. *The gift of the Spirit.* 3. *Sincere obedience.* 4. *Promises made to many particular graces as to the loue of God, & of our neighbour, to the feare of God.* And so to all other fruits of faith, which

bee

ee markes of ſalvation. And
ecauſe many weake, yet true
eleevers, haue no feeling of
their faith, and therefore bee
fore diſcouraged, there be foure
markes of true Faith where it
cannot bee ſeene; ſundry other
promiſes of Gods fauour to
ſtrengthen our Faith.

4. Markes ofinſenſible faith.

The ſecond generall head of
theſe promiſes for the ſtrength-
ning of our faith concerning the
mortification of our corrupt nature,
wherin our faith being ſo weak,
we haue manifold encourage-
ments to aſſure vs of a full and
ſhall victory. The generall pro-
miſes, that *God will cleanſe vs
from all vnrighteouſneſſe*, may
ſuffice for all particulars.

2

Mortification of our corruptions

The third generall head of
promiſes, is to aſſure vs of all
needfull grace to leade a godly
life, herein 1. How to obtaine
this grace, 2. To aſſure vs our
weake obedience ſhall beeaccep-
ted.

3.

Grace to lead a godly life.

In

Holy duties

In what speciall duties in euery Commandement wee be most failing. Generall promises that we shall want no sauing grace, with the right vse of these. For our further helpe, God hath made many promises of particular graces. 1. *That he will teach vs.* 2. *That he will set our hearts in frame.* 3. *that he will giue vs faith trust, hope, joy,* (which few attain to for want of faith) *to loue and feare him,* with the right vse of all. Wheras wee faile much in all holy exercises, God promiseth he wil both assist vs, and accept vs in them, as in *Prayer, for prayers made in faith.*

Assistance and acceptance.

This to be referred to all spirituall Sacrifices. Whereas there is much vnfruitfulnesse in the exercise of the Word and Sacraments, euen in such as haue true grace, through want of faith; the remedie is to apply Gods promises (which be many) especially when they goe to

Word.

o theſe duties. The Sacraments e much more abuſed, the re-medie is to conſider Gods faith-fulneſſe in the ſeales.

Sacraméts.

The fourth head concerneth afflictions: wherby many be diſ-couraged, no helpe but by faith. *Foure grounds of comforts.* 1. All afflictions come from God, and that to all his children. 2. In what manner God afflicteth his moſt wiſely, and moſt louingly, his wiſdome is in the meetneſſe of the correction, and in the iuſt meaſure & continuance there-of, Gods louing and tender deal-ing with his, is plentifully ſet out vnto vs for our comfort. 3. The excellent ends and fruits of afflictions, generall is bleſſed-neſſe 3. ſpeciall benefits by af-flictions, 1. they be *tryals of our ſtrength & weaknes*, many iudge amiſſe, and be miſ-iudged by others. 2. Benefit by afflictions is, wee bee purged from our corruptions. 3. By theſe Gods gra-

4 Concer-ning affli-ctions.

Meete affli-ctions. Iuſt mea-ſure held in them.

3 Excellent ends of af-flictions. 3. Speciall benefits by afflictions.

graces in vs bequickned, specially faith & patience. All which benefits being so desired, and not attained without afflictions should make vs rejoyce in them

4. comfort in afflictions, God *will helpe vs and deliuer vs.*

5 Earthlyblessings.

The fift head is, that we shall not want any earthly blessing *needfull* 1. *generall promises.* 2. *particular.* 1. *long life.* 2. *health.* 3. *wealth. Vnder welfare* many other be contained 4. *goodname.* 5 & lastly *for our posteritie.* 1. *That God will increase them.* 2. *Abundantly blesse them.*

6 Perseverãce

The sixt and last head of promises for our liuing by Faith is for *Perseuerance*, which being not onely doubted of, but gainsaid, God hath spoken much for our comfort, on which wee are oft to meditate, that we may hold out to the end & so ouercõming we may enjoy all those rich promises mentioned in the 2. and 3. chapters of the Reuel.

This

This is the ſumme of that which more at large (according to my poore abilitie) I haue layd out in this Treatiſe: what I haue ſought herein, I muſt leaue to him, who knowes and ſhall iudge euen my intention, as well as my actions; what may be the profit hereby to Gods people, the effects ſhall ſhew.

Authors intention.

Readers profit.

And this I may ſay, that had I not conceiued good hope thereof, I ſhould neuer haue ſpent ſo many yeeres a bout it. And if I had not beene much encouraged by ſundry men of good eſteeme in our Church, who perſwing it, after a ſort charged me, not to bury my labours, but to communicate them, to all that will receiue them; mine owne meane conceit of my ſelfe and labours, would haue kept them ſtill cloſe from ſo publike a view and cenſure.

Many yeares ſpent about the ſubſtance of this treatiſe.

Not publiſhed without good incouragement.

Now to ſhut vp all, I doe inſtantly beſeech in the Lord, euery

Exhortation to labour for faith.

ry soule, who truely lamenteth his want of comfort in Gods fauour, in all his necessities, and weaknes of obedience in all duties required. both which, doe principally arise from the want and weaknes of faith: that they would *aboue all* (as the Apostle himselfe exhorteth, *Eph.*6.16.) labour to get, and striue to maintaine this precious grace of sauing faith, in such manner, and by such meanes, as in this Treatise hath beene set downe.

1

2

And for the better attaining hereunto, their owne experiēce shall shew how needfull it shall be to make this a daily practice to meditate vpon Gods promises, specially such as most concerne their present condition. and to this end to commit to memory, and to learne without booke one or two principall promises for euery purpose as I haue set them downe, or themselues may obserue, that so they may

To learne speciall promises, one or two atleast for euery purpose.

may haue them readie for their vse.

As for example, when they would goe to Prayer, thinke seriously of that promise, Rom. 8.26. *Likewise the spirit also helpeth our infirmitie: for we know not what wee should pray for as wee ought; but the spirit it selfe maketh intercession for vs, With groanings which cannot be vttered* Vers. 27. *And he that searcheth the hearts, knoweth what is the minde of the spirit, because he maketh intercession for the Saints, according to the will of God.* Or that of *Iames* 1.5. *If any of you lacke wisedome, let him aske of God, who giueth liberally to all men, & vpbraideth not: and it shall be giuen him.* I make no doubt but the due consideration what God hath said in either of these, will put life into any Christian heart more comfortably to set himselfe to this holy dutie.

Prayer.

Gods promises will put life into a Christian heart.

The like is to be done when we

Callings.

wee goe about our callings. Psal. 121. 8. *The Lord shall preserue thy going out & thy cõming in, from this time forth and for euermore.*

Afflictions.

So when any crosse befalleth vs, remember that vnualuable promise. Rom. 8. 28. *Also wee know that all things work together for good, to them that loue God, to them who are the called, according to his purpose.* And that 1 *Cor.* 10. 13. *There hath no tentation taken you, but such as is common to man, but God is faithfull, who will not suffer you to be tempted aboue that you bee able: but will with the tentation, also make a way to escape, that ye maybe able to beare it.* The same is to be said for the rest, as more largely hath beene handled.

To set apart some time euery day.

To this end I doe aduise euery one to set apart some time euery day (if there be no iust hinderance) to this dutie of nourishing their faith, by prayer, and me-

editation on Gods promiſes which although I feare it bee rely practiſed, yet I dare com-end it to be of admirable gaine all good purpoſes, and holy actiſes of Chriſtianitie, euen dayes of proſperitie, though ore ſpecially in times of ad-erſitie.

To nouriſh faith by me-ditatiō and prayer.

And herein, the more to ſtirre p all who deſire to *ſee the good-neſſe of the Lord in the land of the liuing*. I will adde this of mine owne experience, both in my life, and others not a fewe, with whoſe ſtate I haue bin acquain-ted, that as there can be no ſound comfort in any part of our life without faith, and yet nothing more hard to keepe in life, than true faith: ſo this is the chiefe cauſe, why ſo fewe finde that good aſſurance of their ſalvati-on; that comfort in afflictions; that power againſt their corrup-tions; & that growth in grace, which full well they might, if the

Pſal. 27. 13.

Hard to keepe faith in life.

the fault were not in themselues for that they do not make this a daily practice to examine themselues, *whether they be in the faith* (as the Apostle exhorteth:) that so finding their weakenesse, they might bee stirred vp more constantly and painefully to *striue for the maintenance of their faith*, whereof they shall haue such daily vse, that without it there can bee no proceeding, but rather a daily decay in all Christianitie.

Cause hereof.

2 Cor. 13. 5

Iude 3.

Last suite.

In consideration of all which I make this my last suite to all such, onely to make triall of this dutie of daily nourishing and increasing their faith, which if they shall endeuour not slightly but carefully with knowledge & conscience, I make no doubt but that they shall finde, at least so much as shall encourage them to goe forward, till they shall be further satisfied: onely we must referre to God, both the time when

hen, and the meaſure how
uch, it ſhall ſeeme good to his
iſedome to beſtowe on vs.
And for my part, I will not
ſeto pray vnto God for them
, that he would *fulfill all the*
d pleaſure of his goodneſſe and
e worke of Faith with power. So
it. a The. 1. 11

FINIS.

THE VVAY TO A BLESSED ESTATE IN *THIS LIFE.*

BY

EZEKIEL CVLVERVVELL.

LONDON,

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1633.

THE WAY TO A BLESSED ESTATE IN THE LIFE

BY

DANIEL CAWDREY

THE WAY TO A BLESSED ESTATE IN *THIS LIFE.*

THAT which our Lord Iesus from Heaven writ vnto the Church of *Sardis; Thou hast a name that thou liveſt, but art dead,* may be truly ſpoken of the greater ſort of not-counterfeit profeſſors of the Faith in our time: for it is cleare by the Text, that this is not ſpoken of hypocrites, who are ſtarke dead, but of ſuch who having ſome life re- Rev. 1. 3.

Many drowsie professors.

remaining in them, are in a dead sleepe; for these of whom I speake, take good paines to keepe vp a name of Christianitie, both in the exercises of Religion, and in their outward behaviour, (though in both there be much fayling,) but in very truth there is but a little life of faith and loue in all their Profession, as may appeare in their cold and vncomfortable prayers, in their wandering and drowsie hearing of the Word, and vnfruitfull receiving of the Sacraments, and much more in their abuse and neglect of the secret exercises of Prayer, reading, and meditation by themselues, and conference with others, seldome deepely bewayling their estate, lesse rejoycing in the assurance of their saluation by Christ, as seldome delighting in God, with a zeale to set forth his glorie in every part of their life.

Though this be the ſtate of the greater part of thoſe that haue ſome truth of grace in them, yet may we ſay againe, that there are with vs, (as in the Church of *Sardis*) *a few names that haue not defiled their garments*; that is, doe liue vnreprouably, & walke worthy their holy calling, having a ſweet feeling of Gods favour vnto them, and ſo can boldly come vnto him in time of need, with aſſurance that hee doth graciouſly reſpect them, their prayers, and vnfained obedience; who likewiſe doe more delight themſelues in God, then in all earthly things, accounting it their greateſt griefe to offend him, and greateſt joy to pleaſe him; poſſeſſing their ſoules with confidence & patience in their greateſt tryals, looking for the appearing of Chriſt.

A few worthy.

This is that bleſſed eſtate to be enjoyed in this life, which God

What a blessed life here may be attained.

hath prepared, (though in divers measures) for the faithfull, all which may well be contained in this short sentence of the *Psalmist*, Psal. 37. *v.* 4. *Delight thy selfe in the Lord, he will giue thee thy hearts desire:* which I doubt not but all true Christians (when they haue well considered it) would be glad to attaine vnto: But either through ignorance of the way how to attaine it; or through negligence; not putting in practice what they know: they spend many yeares, either securely, or vncomfortably; seldome attaining to that heavenly feasting, which (if they were wise) might be their daily refreshing: whose estate I much tendring, doe endevour to shew them, how this happie life may be attained; which I conceiue to be onely by a more plentifull feeding vpon Christ by faith. It is without question, that all and every part of

Defired by many, not attained.

How this life is attained.

of our spirituall life is in Christ, *of whose fulnesse we receiue grace for grace*: and this is as cleare that we receiue no grace first or last from Christ, but by beleeving: in which respect Christ is truely and principally said to be our spirituall food, and beleeving to be the true feeding vpon him. Which being so, it necessarily followes, that feeding seldome, or weakely, we cannot haue much spirituall strength: and otherwise feeding plentifully and soundly, we shall be fat, and flourishing in grace, and so attaine vnto the blessed life spoken of.

Ioh. 1. 16.

Ioh. 6. 27. 35. 34.

For the better vnderstanding and practising whereof, this is specially to be considered, How every true beleever may daily, yea, oft in the day, by faith feed vpon Christ, that so he may receiue from him all spiritual nourishment, for his refreshing and strengthening to every good worke.

How to feed oft in the day on Christ.

This is done by ſetting before vs thoſe ſweet promiſes, which God hath made to vs, for the ſtrengthening of our faith in all our neceſſities: and, ſo particularly to apply them to our ſelues. Whereby we may comfortably aſſure our ſelues, that we ſhall enjoy that which God hath promiſed. Wherein we are firſt to get the true meaning of that which is promiſed.

Secondly, To ſee we haue a good warrant, that this is promiſed to vs, that thereupon we may conclude, we ſhall certainly enjoy that which God hath promiſed, ſeeing he is faithfull who hath promiſed.

Examples. But ſeeing this is not well conceiued by many, I will make it plaine by examples. 1 *Cor* 1.30 it is ſaid; *But of him are yee in Chriſt Ieſus, who of God is made vnto vs wiſedome, and righteouſneſſe, and ſanctification, and redemption.* In which is as much

ſaid

aid as may be conceiued, or de-
ired; the meaning whereof is,
hat every true beleeuer, is by
Gods ſpirit made a liuing mem-
er of Chriſt Ieſus, from and in
whom, he is made by God a
rue partaker of all things need-
full to ſalvation: that whereas he
s by nature fooliſh, guiltie, fil-
hy, and in bondage, now in
Chriſt he is made perfectly wiſe,
ighteous, holy, freed from all
is enemies, and ſo reſtored to
full happineſſe. This promiſe
of God being clearely vnder-
ſtood, muſt now bee applyed
particularly by every beleeuer
to himſelfe, thus: Seeing God
who is all-ſufficient, and faith-
full, hath in his Word, which
is Truth it ſelfe, promiſed theſe
great benefits (in which all are
contained) to every true belee-
uer, therefore I who doe true-
ly, though weakely, beleeue in
Chriſt, may boldly aſſure my
ſelfe, that all theſe be mine, and

therefore I ſhall not want any thing needfull for my preſent comfort, or eternall happineſſe. Which whoſoever doth daily practiſe in this manner to maintaine, and increaſe his Faith by application of this, and all other of Gods promiſes, he ſhall daily more and more enjoy in this life that bleſſed eſtate we ſpeake of.

Pray for Faith.

But for as much as faith is the gift of God, and we cannot further beleeue then wee be drawne by Gods ſpirit, therefore we muſt joyne often, and fervent prayer; that God by this meanes would increaſe our faith.

Not eaſie.

This may ſeeme eaſie to be performed, but vpon better tryall, it will not be found ſo eaſie to doe it effectually; for beſides our own great vntowardneſſe to beleeue, I cannot thinke of any dutie, wherein our common Adverſary will vſe more cunning,

cunning, and diligence to hinder vs, then in this: either by keeping vs from the worke, or beguiling vs in it: whereby it comes to passe, that very few doe (to any good purpose) practise the same.

Two chiefe lettes.

Amongst many lettes which hinder the faithfull practice hereof, I obserue these two, in two divers sorts of beleevers. The former in those, who not sufficiently feeling their wants, and too much contented with their estate, doe not so prize Christ, and this blessed estate in him, as may moue them to take this paines, and therefore never reach vnto this growth in grace, whereunto they might come, if the fault were not in themselues.

1. Not prizing *Christ*.

The other let is in those who highly prizing the benefit, and earnestly labouring for it, are by the sense of their owne vnworthinesse, so kept downe, that

2. Our vnworthines.

that they cannot with any hope looke vp, for ſo great a bleſſing.

Remoue of the firſt let.

For the remooving of both theſe lettes, the firſt ſort are to bethinke themſelues, what an vncomfortable account it will be, when God ſhall call them to it, to ſee how many yeares they haue ſpent, with little growth in grace, either to the glorie of God, or good example to others, or to the peace of their owne ſoules. Whereas on the other ſide, they might haue attained vnto ſuch a ſweet life, as would haue beene a heaven vpon earth: namely, *To rejoyce alwayes in the Lord.*

Of the ſecond let.

For the other poore ſoules, who are kept downe with the ſenſe of their owne vnworthineſſe, they are to know, that all Gods promiſes are free and vndeſerved, ſo as no vnworthines ought to hinder them from beleeving: yea, rather they that haue

haue the most sense of their owne vnworthinesse, haue most incouragements to beleeue, for that voyce of Christ, *Come vnto me all you that are weary and heavie laden, and I will ease you,* serues not onely for our first conversion, but in all our distresses whatsoever, throughout the whole course of our life. Mat. 11.28.

If any escape both these lets, and goe about this worke, then will Satan vse all his skill to beguile both sorts; such as are weake and heavie hearted, soone discouraged, he tempts and perswades, they labour in vaine, and doe not beleeue, when indeed they doe, as shall appeare. The other sort who are too well conceited, & light-hearted, Satan labours to perswade, that they haue more faith then indeed they haue, and that their case is better then in truth it is. Satan will beguile: Some, that they beleeue not. Others, that they haue more faith then they haue.

It

It shall be therefore the wisedome of all who shall not be deceived, carefully to examine & try themselues; which that they may the better doe, let them consider of these markes that follow: whereby either sort may certainely judge of themselues.

Foure markes of Faith not seene.

For such as conscionably endevour to nourish their faith in such manner as hath beene shewed, and yet finde no comfort, but feare they doe not beleeue, (when as indeede they doe) these are to discerne their faith by such secret operations, as doe certainely shew faith to be there, though it be not seene: namely, An vnfeigned griefe for the want of faith, with an vncessant endevour for the attaining of it. Againe, A reverent esteeme of God, and heartie affection of vnfained loue to him, which cannot be without some former apprehension of Gods

1. Griefe for want of Faith.
2. Constant labour for it.
3. True loue to God.

Gods loue to them, which is in many, (though they see it not.) And lastly. A tender Conscience, fearing to displease God, men in smaller matters, which others little regard. Whosoever shall finde these fruits, (which cannot come but from faith) may certainly know, that there is a roote of faith grounded in their hearts, though they see it not. But such as haue no feeling of their faith, and see no such effects in their liues, haue just cause to thinke that they haue no faith at all.

4. A tender conscience.

No fruits, no faith.

As for the other sort, who are too well perswaded of themselues, that they finde comfort in meditating on Gods promises, whereas indeed they deceiue themselues, and haue not that faith they imagine, as their fruits doe shew.

Notes of true and false comfort.

This may be discerned by these notes;

First, True comfort is vsual-

1. True, is hardly got.

ly

ly very hardly gotten, with much prayer and labour, and it is oft a long time before this be felt: therefore they who vpon their first thoughts on these promises, finde comfort that they haue part in them, may so farre mistrust, all is not sound, till they shall see some better proofe thereof: which if they doe not, but for all this will be confident, that all is well, it is to be feared, their comfort is not sound.

2. Feare of deceit.

For this is another propertie of that true comfort which springs from faith, especially in young and weake beleevers, that they (so highly valuing the benefit) are very fearefull of being deceived, and must see good evidence before they will be perswaded, that they haue this saving faith.

3. Poore in spirit, mourne, and lowly.

Whereof if they shall be perswaded, yet therewithall is joyned such a feeling of the weakenesse

nesse of their faith, and so of all grace, as makes them poore in their own eyes, and mourne for their wants, thinking lowly of themselues, and more highly reuerencing the graces of God in others. Whereas they who be deceiued, are as the *Laodiceans*, rich and wanting nothing, and so be merry, and too lightheard, thinking too well of themselues, and too slenderly of others, better then themselues.

Another sure marke of sensible faith and comfort, is this, That they that haue tasted of it, can never be satisfied, but still hunger and labour for more: none more diligently vse all good meanes to grow in grace then they: Even as the strong and most healthfull bodie, doth feed better then the weake and sickly. But such as being well satisfied with that they haue, & feele no hunger, nor labour for more, it is euident their faith and

4. Hunger and labour for more.

and comfort are not good.

5. Answerable obedience.

To proceed, and not to gather all that might be added hereto, this shall serue for all; That as like fire, like heate: so like faith, like life, great or small. So that where there is strong faith, there must needs be great obedience, and therefore whosoever he be that is careleſſe of his conuersation, and barren in the fruits of a holy life, his faith must needs be weake, if not dead.

Wherefore to conclude, I adviſe every one, who by theſe markes ſhall diſcerne himſelfe to be deceiued with fancie in ſtead of faith, to goe about this worke more ſeriouſly, and to lay a better foundation of faith, and not to ſay, he hath found comfort, till he can bring good witneſſe thereof. Which whoſoever ſhall neglect, ſhall in the end (to ſay no more) lament his folly, when he who ſeeing his errour, ſhall more carefully and con-

conſtantly put in practiſe this maine dutie of daily feeding vpon Chriſt; ſhall grow in grace, and attaine to that bleſſed life here, wherof we ſpeake, beſides eternall life, the full reward of all his labours.

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The principall matters contained in this Treatise.

FEw attaine to that sweet estate they might in this life.

So little comfort in certaintie of salvation.

Or constancie in holy conversation.

To live comfortably, and die happily is attained onely by Faith.

What is to live by Faith.

Herein bee contained two pillars of Christian profession.

1 All grace we want is to be had onely in Christ.

2 All this grace in Christ is ours by Faith onely.

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8	Many seeke for pardon by Christ, but not for sanctification.
12	Faith justifieth as a weake hand receiving Christ, who alone justifieth.
	Justifying Faith is a beliefe of the Gospel whereby We receiue Christ offred.
13	Many deceiued in the matter of Faith. 1 Worke of Faith is to beleeue.
14	What is to be beleeued, the Gospel historicall Faith.
18	2 Worke of Faith is to receiue Christ offered in the Gospel.
19	How Faith is got 1 The ground of Faith, 2 how to build on this ground.
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21	Onely ground of Faith is Gods truth reuealed in his Word.
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18 2. To whom? to every soule to whom the Gospell is preached, so that no sin may barre any from beleeving.

33 3. Who promiseth? God who is. 1. most able, 2. willing. 3. faithfull.

35 The lowest degree of Faith. Its possible that I shall be saved. Gods willingnesse to saue is a chiefe mover to beleeue.

38 3. Motiue to beleeue is Gods truth, God hath said it, therefore I beleeue it shall be.

41 What a sinne it is not to beleeue and how damnable.

42 First doubts to haue Faith rooted before fruits.

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43	None can beleeue without Gods Spirit draw him.
46	How one may know that he hath Faith, 1. by the causes: 2. by the effects joyntly.
47	1 God enlighteneth the vnderstanding truely to know our misery, and the onely way of recovery by Christ.
	2 Moues the heart to sound sorrow for our misery with desire of remedie.
	3 Drawes to accept Christ freely offered.
48	Triall of sorrow: to be sound is, that it never dryeth the cause remaining.
49	Tryall of our desires, the more we taste the more we desire.
50	Tryall of our Faith to be sound though weake.
	This tryall of Faith by the cause

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causes is surest not so manifest.

51 *Tryall by effects, principall be joy, and loue, which be vaine if they come not from Faith.*

52 *Many deceived build faith on their change, which is a fruit of Faith.*

All effects of Faith contained vnder receiving of the Spirit.

55 *The Spirit is knowne by these two effects of joy and loue.*

These be vnseparable yet not alike sensible, as in fire, light, and heate.

Many a weake beleever feeles no joy, yet may see true loue of God in himselfe.

58 *Herein many be declared on both sides. Good care is to be vsed.*

59 1 *Marke of soundnesse in a*

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	young beleever, is feare of being deceived.
60	2. A sight and sorrow for our wants, with a hungring after more grace.
61	3. To be as good in deede as in show.
64	4. When our obedience is universall, hating all sin, loving all vertue.
66	5. When we looke to the right manner in every duty.
69	Sound comfort ariseth out of all these together, not one alone.
	Faith without fruit is a dead stocke.
	Fruits without Faith are as wilde grapes.
70	How to liue by faith.
	What it is to liue by faith.
	How this is attained.
74	For attaining to liue by faith 1 Call to mind Gods promises, 2 apply them.

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77 Great will be the gain hereby.

How to apply the promises. 6

79 Application must be made: both to { persons. condition.

This is done by meditation, and earnest prayer.

80 All promises which be not speciall to some, belong to all Gods children.

83 God entails promises to severall estates: so they must be applyed.

86 2. Meanes of application is prayer, that God would guide and perswade us.

89 Though the gaine hereof be great, yet few will labour for it.

92 Mr. Rich: Rogers in his Treatise of the priviledges.

93 Benefits by faith, see Rom. 5. 1. &c. 1. as Reconciliation 2. Adoption. 92

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3. Joy of salvation, yea openly to expresse it in { word. deede.

96 A glympse of the glorie to come.

101 4. Rejoyce in afflictions, which bring forth many good effects, patience, experience, hope not ashamed.

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396	*2 In what manner, 1 in wisdome, 2 in love; these be never separated.*
397	*Gods wisedome is in meete correctiõs, & in iust measure.*
402	*When we set our hearts too much on any earthly thing God crosses it.*
403	*God moderateth the afflictions of his children for the quantitie.*
407	*So for the cõtinuance of thẽ.*
410	*Gods loving dealing in afflicting his.*
414	*The worthy ends why God afflicteth his.*
415	*The godly haue rejoyced in afflictions.*

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416	Benefits by afflictions: generall, Blessed.
418	Three speciall benefits by afflictions, 1. tryals, 2. purges, 3. to sanctifie.
423	Many judge amisse of themselues, some better, some worse.
425	By tryall the grace of the godly is seene to the world.
426	By these we be purged from our corruptions.
433	By these Gods graces are quickned.
437	Faith and patience be more stirred vp by afflictions.
439	Application of these three benefits by afflictions.
	We should labour to reape the fruit of afflictions.
442	Fourth ground of comfort in afflictions, is Gods helpe.
448	God will deliver his out of troubles.
353	The fift head of liuing by faith.

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	faith, is for earthly blessings
455	God hath so provided earthly, that we may the better serue him.
	Many generall promises for this life containing all.
462	Particular earthly promises for long life, on which all other depend.
467	Answere to obiection, that we may desire death.
468	Health & strength of body promised.
474	Wealth abundantly promised.
480	Vnder welfare, be contained fauour with God & man, peace, reioycing, good successe, safety, freedom from all euils, all which be promised.
485	Good name, a great blessing, is oft promised.
487	Posterity increased & blessed.
490	More particular blessings, with the applicatiō of them.

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age.	
97	*The sixt and last head of living by faith, is for perseverance.*
16	*Application of these promises.*
	The conclusion; with a sum of the whole.
21	*Exhortation to labour for Faith.*
22	*To learne speciall promises without Booke.*
24	*To set apart some time every day, hereof to make some tryall.*

FINIS.

QVESTIONS and ANSVVERS vpon a ſmall TRACT, written by Mr. *Ezekiel Culverwell*, touching *the way to a bleſſed eſtate in this life.*

Q. WHat is the eſtate of drowſie profeſſors?

A. *A little grace they haue, but mixed with many groſſe faylings.*

Q. What is the eſtate of ſuch as haue more life of faith?

A. *They endeauor to walke euery way vnrebukably.*

Q. May such an estate be enjoyed in this life?

A. Yes no doubt: albeit after divers measures, according to the grace which they haue receiued.

Q. By what meanes may such a blessed estate be obtained?

A. By an often and plentifull feeding vpon Christ.

Q. Why by feeding vpon Christ?

Ioh. 1. 14. *A. Because* of his fulnesse, we receiue grace for grace. *Reade* Ioh. 1. 19. & 2, 3.

Q. How come we to feed vpon Christ?

A. Onely by Faith. Ioh. 6. 35.

Q. What if we feed seldome, or but weakely vpon Christ?

A. We cannot haue much spirituall strength.

But what if we feede often, and plentifully?

A. We shall be fat and flourishing.

Q. May we feed oft in the day vpon Christ?

A. Ye

A. Yes verily.

Q. But how?

A. By setting before vs those sweet promises which God hath made vnto vs: and by applying them particularly vnto our selues.

Q. How is that done?

A. First, we are to get the true meaning of them: next to see that we haue a sufficient warrant to apply them.

Q. Let vs see this in an example.

A. The Apostle Paul writing to the Corinthiãs, hath these words: But of him are yee in Christ Iesus, who of God is made vnto vs, wisedome, and righteousnes, and sanctification, and redemption. 1 Cor. 1. 30

Q. What conceiue you to be the meaning of this Scripture?

A. That every true beleever, is by Gods spirit made a liuing member of Christ, in whom he is made by God a true partaker of all things needfull to saluation, &c.

Q. That is for the meaning: how is it now to be applyed?

A. Thus: seeing God who is All-sufficient and faithfull, hath in his Word promised these great promises to every true beleever, therefore I, who doe truely, though weakely beleeve in Christ, may boldly assure my selfe that all these promises are mine, and therefore shall want no grace needfull for my present comfort.

For the further enlargement of this point, reade his Treatise of Faith fō page 5. to page 9.

Q. But are we able to beleeve thus of our selves?

A. No; for faith is the gift of God, so that we can no further beleeve, then as we be drawne thereto by Gods good and holy Spirit.

Q. What must we doe then to obtaine this faith?

A. We must often and earnestly cry to God in the name of Christ to obtaine it.

Q. Are all these things easie to be performed?

A. Nothing lesse.

Q. Why?

A. Be-

A. Besides our owne great vntowardnesse to beleeue, the Devill our common adversary omits no cunning or diligence, to hinder vs therefrom.

Q. How doth he effect this?

A. Either by keeping vs altogether from the worke, or by beguiling vs about it.

Q. What are the lets in our selues?

A. They are chiefly two, either our not prizing of Christ, or our owne vnworthinesse.

Q. Who are they that set light by Christ?

A. Such as feele not their spirituall wants.

Q. And who are they that are letted by their vnworthinesse?

A. Such as though they highly prize Christ and his benefits, yet the sence of their owne vilenes causeth them to draw backe, when they should apply Christ for their comfort.

Q. How may the first sort of these remoue the first let?

A. They are seriously to bethinke them of their estate, and what an vncomfortable account it will be, when God shall call them to it: first, in that they haue not growne in grace themselues; secondly, in that they haue not been lights of good example vnto others, and so in the third place, haue gained the lesse glory vnto God, vnto whom all glory is due.

Q. What say you to those of the second sort, who are kept downe with sence of their own vnworthinesse?

A. They are to know, that all Gods promises are free, so as no vnworthinesse of theirs, ought to hinder them from beleeuing Christ calling such to come vnto him.

Mat. 11. 28.

Q. But how doth Satan beguile both these?

A. He makes the first sort, who are light-hearted, to beleeue that they haue more faith than indeede they

they haue, and that their case is better then in truth it is.

The other sort, who are heauie-harted and soone discouraged, he tempts and perswades that all their labour is but in vaine, and that they beleeue not, when indeed they doe.

Q. For redresse whereof, what course ought either of these two sorts to take?

A. They are carefully to examine themselues.

Q. How shall they doe that?

A. By considering and well weighing these markes that follow, whereby they may the better iudge of their estates.

As touching such as conscionably endeuour to nourish their faith, but yet feare they haue none: they may discerne the truth of their faith by certaine secret operations.

Q. Which are they, I pray you?

No fruits, no faith.

A. First, such feele within them an vnfained griefe for their want of faith. Secondly, an vnceasing care for attaining it. Thirdly, a reverend esteeme of God, loving him with all their heart. Lastly, a tender Conscience, fearing to displease him, yea, in the smallest matters.

Q. Are these the markes of a true faith?

A. Yes questionlesse, howsoever the parties in whom it is, are not sensible of it.

Of

Q. How is true comfort discerned from the counterfeit?

A. By these notes. True comfort is vsually very hardly gotten, & long ere it be felt. Such as come by it suddenly and easily, may mistrust their comfort is not sound, till they see some better proofes thereof.

Q. What is another propertie of true comfort?

A. If it be that which springs from faith (especially in weake beleevers)

beleevers) they are very fearefull of being deceived.

Q. Is that all?

A. No; for though they be perswaded they have saving Faith, yet this their perswasion is joyned with povertie of spirit, and a mourning for their spirituall wants.

Q. How are the poore in spirit discerned?

A. They have alwayes such a low esteeme of themselves, that they highly esteeme the graces of God in others: Whereas the other sort are so merry and light-hearted, that they thinke too well of themselves, and too meanely of others better then themselves.

Q. Now tell me what are the markes of a sensible faith?

A. Such as have tasted the sweetnesse and comfort of it, they cannot be satisfied, but hunger and labour after more: Whereas the full Soule loatheth the Honeycombe.

Q. Is

Q. Is there no other mark but this?

A. Yes one more, and that may serue for all, namely this, where strong faith is, there will be great obedience; euen as like fire, like heate: on the contrary, whosoeuer is careleſſe of his conuerſation, and barren in the fruits of holy profeſſion; his Faith must needes be either weake or dead.

Q. What vſe is to be made hereof?

A. If any be ſo ill adviſed vpon examination, as to deceiue himſelfe with fancie in ſtead of faith, let him goe about this Worke moſt ſeriouſly: which whoſoeuer ſhall wilfully neglect, ſhall lament his folly in the end. Whereas he that putting this dutie in practice, conſtantly feeding vpon Chriſt, ſhall thereby grow more and more in grace, and not onely attaine to a bleſſed life here, but to eternall life hereafter, the full reward of all his labours.

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